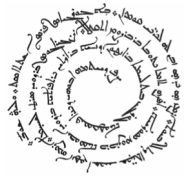
The Works of Cyrillona



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The Works of Cyrillona

Edited and Translated by

Carl Griffin

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To Wayne and Ellen Griffin

TABLE OF CONTENTS

Table of Contents v
Acknowledgments vii
List of Abbreviations and Sigla ix
Introduction 1
    Recovering Cyrillona 1
    The Works of Cyrillona 7
    The Translation 11
    The Syriac Edition 14
Texts and Translations 17
    On the Institution of the Eucharist 18
    On the Washing of the Feet 72
    On the Pasch of Our Lord 90
    On the Scourges 136
    On Zacchaeus 196
Bibliography of Works Cited 209
Citation Index of Scripture 215

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LIST OF ABBREVIATIONS AND SIGLA

CPG	Clavis Patrum Graecorum
PG	Patrologia Graeca
Syr.	Syriac

APPARATUS

$A^{(1–5)}$	BL Add. 14,591 primary (secondary) hand(s)
B	Bickell, "Gedichte"
Cerbelaud	Cerbelaud, *Agneau*
O	Overbeck, *Opera selecta*
TS	*Thesaurus Syriacus* (ed. Payne Smith)
V	Vandenhoff, "Zu den von G. Bickell"
Vona	Vona, *Carmi*

WORKS OF CYRILLONA

Euch.	*On the Institution of the Eucharist*
Wash.	*On the Washing of the Feet*
Pasch	*On the Pasch of Our Lord*
Scourges	*On the Scourges*
Zacch.	*On Zacchaeus*

OTHER SYRIAC TEXTS

Nat.	Ephrem the Syrian, *Hymns on the Nativity* (ed. Beck, *Hymnen de Nativitate*)
Nis.	Ephrem the Syrian, *Hymns on Nisibis* (ed. Beck, *Carmina Nisibena*, 1961 and 1963)
Wheat	*On the Grain of Wheat* (ed. Griffin, "Cyrillona")

INTRODUCTION

RECOVERING CYRILLONA[1]

Comparatively little Syriac literature predating the fifth century has been preserved, and the work of only a few named authors from this early period remains to us. Most Syriac literature is a product of the divided churches, each of which developed its own theological and literary traditions. These churches also came under increasingly greater influence from Greek writers, which shaped their theology and modes of discourse. The broad consensus is that Syriac poetry reached its apex among its earliest preserved practitioners, the most important being Ephrem the Syrian. Cyrillona was Ephrem's younger contemporary, and the first translator of his works, Gustav Bickell, acclaimed him as "the most important Syriac poet after Ephrem."[2] We may at least say that Cyrillona stands in the first rank of Syriac poets and is one of the last masters of Syriac poetry's important formative period. "After Ephrem and Cyrillona," says Murray, "Syriac poetry falls into a facile and monotonous fluency which only a few writers of genius will transcend."[3]

Cyrillona's works are preserved in a single sixth-century British Library manuscript (BL Add. 14,591). This codex is a miscellany of hymns and homilies, some attributed to named authors and others anonymous. One homily each is attributed to *Qurlona* and to

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[1] This brief description of Cyrillona and his works, sparingly annotated, is based on my companion commentary and study where full discussion and documentation may be found (see Griffin, *Cyrillona*).

[2] Bickell, *Ausgewählte Gedichte*, 14. Translations from secondary literature here and elsewhere are mine.

[3] Murray, *Symbols*, 340.

Qurilona, clearly variants of the same name. *Cyrillona* is not an anciently attested name, but it appears to be a Syriac form of the popular Christian name Cyril. On stylistic and other internal grounds, three further anonymous works in this manuscript may confidently be ascribed to this same author.

There survives no ancient testimony of Cyrillona or his work. The inconsistent spelling of his name in the manuscript may suggest he was not even known to scribes working just two or three generations later. That a writer of such great talent should be lost from history vexed earlier scholars, prompting speculative identifications of him with known historical figures. One of Cyrillona's poems, *On the Scourges*, mentions an invasion of the Huns datable to 395. This led Bickell to propose, in his first notice of Cyrillona's works, "Because Absamya, a nephew of St. Ephrem, also composed poetry on this topic, the two are probably one and the same."[4] This thesis has been often repeated. Historical evidence for Absamya and his work is not without discrepancies,[5] but the collective tradition witnesses that he wrote *madrashe* and *memre* on the invasion of the Huns in "the meter of Ephrem" (i.e., 7+7). Yet *Scourges*, apart from two introductory stanzas, is written entirely in 4+4 meter and only deals with the Huns briefly (40 of 689 lines), hardly fitting this description. Bickell later reasoned that *Scourges* must therefore be fragmentary,[6] but the text appears complete and the collective evidence simply does not support his Absamya thesis. A second conjecture, by Addai Scher,[7] was that Cyrillona may have been Qiyore, an ambiguous figure who was perhaps the head of the school of Edessa before Narsai. But it is grandly speculative to identify one person almost entirely unknown (Qiyore) with another of whom we know nothing certain (Cyrillona). All attempts thus far to correlate Cyrillona with a known historical figure must be judged unsuccessful.

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[4] Bickell, "Syrisches für deutsche Theologen," 150; see also Bickell, *Conspectus*, 21, and *Ausgewählte Gedichte*, 13.

[5] See Witakowski, "Chronicles of Edessa," 494–96.

[6] Bickell, *Ausgewählte Gedichte*, 16.

[7] See Scher, "Étude supplémentaire," 3–4, and *Cause de la fondation*, 382n2.

Based on his reference to a Hunnic invasion of 395, his use of the Old Syriac Gospels and Diatessaronic readings, and other internal evidence, Cyrillona must have been active at the turn of the fifth century. His references to Christian kings indicate he was a Roman, and from a crucial passage in which he describes the travails surrounding his homeland,[8] we may deduce he lived in Roman Mesopotamia or Syria. Past speculations that Cyrillona was from Edessa were often correlated with the thesis that he was Absamya, whose work the *Chronicle of Edessa* describes. Absent this identification, there is no evidence for his precise location. From his works it is clear that Cyrillona was a caring pastor. The manuscript in one place ascribes to him the title *Mar*,[9] an honorific used of bishops, but also more generally of ecclesiastical superiors and the holy. We can say nothing else with confidence about his biography.

Bickell was the first to establish the canon of Cyrillona's writings, as follows:

BL Add. 14,591 fols.	Syriac title	Incipit	English title	Abbv.
54r–59r	ܡܐܡܪܐ ܕܥܠ ܡܕܒܚܢܐ	ܥܠ ܡܐܡܪܐ ܕܫܘܪܝܐ. ܥܡ ܫܘܠܡܗ ܕܡܫܝܚܐ.	*On the Institution of the Eucharist*	*Euch.*
59v–61v	ܡܠܦܢܐ ܕܚܡܫܐ ܕܡܐܡܪܐ	ܟܕ ܐܬܐ ܠܡܫܝܚܐ ܕܢܚܘܡ ܠܬܠܡܝܕܘܗܝ. ܘܢܚܘܡ ܠܗ.	*On the Washing of the Feet*	*Wash.*
62r–67r	ܡܐܡܪܐ ܕܥܠ ܦܨܚܐ ܕܡܪܢ ܕܐܬܐ ܒܣܦܪ ܡܨܪܝܐ	ܟܕ ܐܬܐ ܡܪܢ ܠܬܫܒܘܚܐ ܕܐܒܗ. ܘܠܐ ܫܒܩ ܠܗ.	*On the Pasch of Our Lord*	*Pasch*
72r–77v	ܡܐܡܪܐ ܥܠ ܡܟܬܫܐ ܥܠ ܕܡܫܝܚܐ. ܘܥܠ ܕܐܬܐ ܠܡܬܩܒܠ ܡܪܗ ܒܫܡܥܬܐ.	ܐܡܪ ܠܢ ܣܛܝܦܢ. ܕܒܝ ܢܫܡܥ.	*On the Scourges*	*Scourges*
77v–79r	ܡܠܦܢܐ ܕܚܡܫܐ ܕܡܐܡܪܐ	ܡܛܝ ܐܡܪ ܐܢ ܠܙܟܝ ܘܫܡܥ ܟܠܡܗ ܘܐܬܐ ܠܡܬܠ.	*On Zacchaeus*	*Zacch.*
79r–83r	ܡܐܡܪܐ ܕܥܠ ܚܛܐ	ܚܛܐ ܕܚܛܐ ܐܡ ܠܐ ܫܪܝ ܠܗ ܐܝܟ ܕܐܝܬ ܒܗ ܚܝܠܐ.	*On the Grain of Wheat*	*Wheat*

[8] See *Scourges* 248–331.

[9] See *Pasch*, title.

The first three of these works are paschal poems written for Holy Week, two *memre* and a *soghitha*. Cyrillona's *memra On the Scourges* was composed for a feast of all saints and concerns multiple calamites which had recently befallen his people. Accompanying it is a short *soghitha* on Zacchaeus. But we see that Bickell included a sixth poem among the works of Cyrillona, a *memra* titled *On the Grain of Wheat*. In the manuscript *Wheat* is the first of three anonymous homilies that follow *Zacch*. The two homilies following *Wheat* Bickell believed to be works by Isaac of Antioch,[10] and he likewise allowed "that it was not entirely impossible that Isaac of Antioch could have composed [*Wheat*]." He thought it probably the work of Cyrillona, he said, because of certain similarities it shared with *Pasch*, and he included it not only to give Cyrillona's work "in absolute completeness," but also because it "contains many important passages on the all-holy sacrament of the Eucharist."[11] This last statement, read together with other indicators of apologetic bias,[12] raises the question of whether Bickell may in this case have placed theological considerations along side, if not before, textual evidence for Cyrillona's authorship.

A close textual comparison of *Wheat* with *Pasch* reveals that the two share almost no similarity to each other beyond some few elements of wheat imagery, used for very different ends, and found also in other authors. Tellingly, *Wheat* shows some significant parallels to a Greek sermon by Gregory of Nyssa, *On the Pasch*, and perhaps even dependence, while Cyrillona otherwise betrays no knowledge of Greek authors and works.[13] *Wheat* is principally an agricultural paean to the "queen of grains" and "most beloved of seeds,"[14] not at all resembling Cyrillona's other works in topic or style. It also contains an instance of strikingly Chalcedonian lan-

[10] Published in Bickell, *Opera omnia*, nos. 89 and 112.

[11] Bickell, *Ausgewählte Gedichte*, 56.

[12] See ibid., 14.

[13] This work of Gregory (CPG 3174) is found under the titles *In sanctum Pascha* and *In Christi resurrectionem oratio iii*; text in PG 46:652–81 and Heil, *Sermones*, 245–70. See further Vona, *Carmi*, 115, and Griffin, "Cyrillona," 21–22.

[14] *Wheat* 121, 129.

guage, when the author says of Christ that he "mingled the life of his nature / with this mortal nature of ours."[15] Such technical theological language is otherwise foreign to Cyrillona and typical of a later period. Cerbelaud believes that the attribution of *Wheat* to Cyrillona is dubious and contestable,[16] but this might more frankly be called a false conjecture. I do not accept *Wheat* as a work of Cyrillona and therefore, unlike past translators, have not included it in my edition.

Cerbelaud also finds compelling certain topical similarities between *Pasch* and a short, anonymous homily on the effusion of the Holy Spirit at Pentecost that may be roughly contemporary with Cyrillona.[17] He wonders if this text might not "some day be placed in the 'Cyrillonan canon.'"[18] But this homily is in prose and very different in style from Cyrillona, and like *Wheat* it contains theological language typical of a later period: "You have seen the power of the Spirit. Do not make its person less than that of the Father, for we worship one divine nature which is known in three persons."[19] However interesting in itself, there is no basis for entertaining it as a potential work of Cyrillona.[20]

The study of Cyrillona is challenged by the basic fact that his "work is quite limited in extension, and is not organic in terms of structure: it deals with various topics not connected in a coherent synthesis."[21] And while readers of his work are invariably struck by his "unusual power of speech and bold originality of thought,"[22] the significance of his work lies more in creative qualities like his liturgical mysticism and robust symbology—as well as his masterful poetic style—than in pure theological and exegetical innovation. In fact, Cyrillona shows virtually no interest in formal theology or ex-

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[15] *Wheat* 268–69.

[16] See Cerbelaud, *Agneau*, [Intro.] 23, and "Kyrillonas," 557.

[17] Ed. Overbeck, *Opera selecta*, 95–98; FT Jansma, "Homélie anonyme."

[18] Cerbelaud, *Agneau*, [Intro.] 25; see also Bruns, "Cyrillonas," 159.

[19] Overbeck, *Opera selecta*, 98.18–20.

[20] See further Griffin, "Anonymous Homily."

[21] Terzoli, *Tema*, 147–48.

[22] Bardenhewer, *Geschichte*, 4:397.

egesis for their own sake. Like Ephrem, Cyrillona presents an implicit challenge to the "excessively cerebral tradition of theological enquiry" typical of the European Christian tradition.[23] However, he lacks even Ephrem's controversial and consequent theological interests. Rather, Cyrillona's every poem has at its core pastoral concerns: to communicate the meaning and power contained in the sacraments and Christ's paschal acts, or to console his people in a time of crisis, or to encourage sinners to repent. His poetic imagery is employed to awe, to comfort, and to inspire rather than for theological or polemical effect. To the extent they are theological in intention, the foremost intent of these poems is catechesis—not through a recitation of dogma, but through a "catechesis of images."[24]

Cyrillona's poems are also strikingly non-Western in their use of scripture. He regards the Bible "not only as a corpus to which one refers to learn what one should believe or how one should act: it is nourishment, a gushing spring which quenches our thirst."[25] He speaks eloquently of the power of the word, and of Jesus's salvific acts as the fulfillment of biblical prophecy, and four of his poems are clearly based on biblical lections and scriptural narratives. At the same time, direct citation of scripture by Cyrillona is rare, and even clear allusions are relatively uncommon. The Bible is apparent everywhere in his poetry but almost "entirely diffused."[26] Cyrillona's use of the Bible is among the most subtle and complex of any early Syriac author.

In the place of formal commentary and exegesis, Cyrillona reads himself and his auditors into the text, actually "living into scripture,"[27] encouraging self-identification with biblical characters and becoming first-hand witnesses to biblical events. In *Wash.*, Cyrillona imagines himself as a witness to the washing of the disciples' feet, and descends to Sheol to converse with the prophets concern-

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[23] Brock, *Luminous Eye*, 15.

[24] Bolger, "Bild," 259.

[25] Cerbelaud, *Agneau*, [Intro.] 28.

[26] Ibid., [Intro.] 26.

[27] A phrase used by Kristian Heal, following Austin Farrar, to describe this form of early Syriac exegesis (Heal, "Tradition," 12).

ing it. Conversely, Cyrillona also brings biblical characters into the present, especially Jesus, placing his own exposition of the sacraments and biblical events directly in the mouth of Christ. This mode of discourse is a striking distinctive of early Syriac literature, found especially in early dramatic dialogue poems and the *memre* of the fifth-century homilists. Cyrillona stands at the forefront of this tradition, both chronologically and in skill. Cyrillona uses this kind of dramatic discourse in his three paschal poems to fill vital theological and liturgical lacunas, from his perspective, in the scriptural narrative, especially on the subjects of Christ and the sacraments. Cyrillona, like Ephrem and other early authors, sees the salvific words and deeds of Christ as comprising "a single salvific unit, a single moment as it were in sacred time,"[28] and regards the totality of scripture as alive and present, permitting him strikingly presentist readings and unconstrained innovation in the use of biblical images and language.

THE WORKS OF CYRILLONA

As noted, three of Cyrillona's surviving works—*Euch.*, *Wash.*, and *Pasch.*—were written for Holy Week. They are specifically concerned with different aspects of the words and events of the Last Supper and Last Discourse as found in the Gospel of John (John 13–17). Given their content, and the lections on which they appear to be based, all seem to have been written for Holy Thursday services.[29] They are found together in the manuscript, and *Wash.* is further associated with *Euch.* by virtue of its titling and closely-related subject matter. However, there is nothing in the contents of these three poems that would clearly indicate they were authored and delivered as a single series. They may have only been brought together at a later time, precisely because of their topical complementarity, even if their distinctive style and numerous interconnections leave no doubt as to their common authorship.

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[28] Brock, "Poet as Theologian," 246.

[29] Or possibly Holy Wednesday, as some evidence for Holy Week lections in this very early period suggests (see Jaubert, "Lecture du lavement des pieds").

Euch. is curiously designated in the manuscript as a "*memra* on the Crucifixion," a topic it does not treat at all except in passing.[30] It is instead on the Last Supper and the Institution of the Eucharist. In form it is a rare example of a mixed-meter *memra* (homily), but more precisely, in Brock's classification, it might be considered a Type IV dramatic dialogue poem or a narrative *memra.*[31] Cyrillona's discussion of the Institution of the Eucharist, while based in the Gospel of John, takes less the form of conventional exegesis than of "sacramental iconology."[32] He explains the paschal sacrifice foremost as the fulfillment in Christ, the new pasch, of the old pasch of the Law, making broad and varied use of the two nations typology so popular in the early church. He also connects the pasch with the virginal conception and Incarnation, and more subtly, the restoration of humanity to paradise. Cyrillona next narrates the Institution itself, with special emphasis on the dipping of the sop and the departure of Judas, and with an elaborate description of Christ triumphant. The last third of the poem is a discourse by Jesus on the Words of Institution,[33] a meditation on the symbolism of the bread and the cup, and concluding with the apostolic commission.

Wash. follows *Euch.* in the manuscript and is a short 7+7 poem bearing the plain designation, "*soghitha* of the *memra.*" *Soghitha* is a term typically used of short *madrashe* ("hymns," or teaching songs) with a simple isosyllabic, stanzaic structure, usually of alternating blocks of dialogue. *Wash.* is short (152 lines) and contains a few couplets of dialogue, but otherwise lacks these features. The term *soghitha* only becomes a well-defined genre designation at a much

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[30] See *Euch.* 19–22, and Bickell, *Ausgewählte Gedichte*, 37n1. Ephrem has a collection of nine paschal *madrashe* also titled *On the Crucifixion*, treating similar themes, so this titling is not without analog.

[31] Brock has written much on dramatic dialogue poems. For his original schematization see esp. Brock, "Dramatic Dialogue Poems;" his more recent, streamlined schema may be found in "Dramatic Narrative Poems," 184–87, "Ephrem and the Syriac Tradition," 367–69, and "Poetry and Hymnography," 662–65.

[32] Griffith's term, used of Ephrem ("'Spirit in the Bread,'" 228).

[33] See Luke 22:19–20; 1 Cor 11:24–25.

later date, and its precise meaning here is unclear. Brock has suggested *Wash.* "verges" on being a Type IV dialogue poem, per his classification,[34] but it reads like a short sermon on the gospel *pedilavium*.

In *Wash.* the preacher again enters the Upper Room, as Jesus begins to lave the apostles' feet, and Cyrillona is struck with horror at Christ's act of condescension. Unable to determine if the prophets had written of this, he journeys to Sheol and rehearses before them the scene taking place above. They assure him that this was indeed prophesied and is cause for thanks and praise. Returning, he relates his further terror at the washing of Judas's feet; describes Peter's refusal and Jesus's rebuke; and concludes the scene of washing with the commission of the apostles. Cyrillona associates the washing of the feet with baptism, through his use of baptismal language and allusions, but he also lives into it as an awe-inspiring example of Christ's condescension, humility and service.

Pasch is the only one of these three paschal poems to explicitly bear Cyrillona's name. It is, like *Euch.*, a *memra* in mixed meters and is based on the lection concerning the Johannine Last Discourse and High Priestly Prayer of Jesus (John 14–17). Murray suggests *Pasch* might be viewed as a midrash on that lection,[35] but it is less an imaginative commentary on the gospel text than an exposition on the symbolism and meaning of Christ as the pasch, of his eucharistic and his mortal sacrifice, and on the commissioning of the apostles.

The heart of *Pasch* is a dramatic reimagining of the parting words of Jesus to his disciples, which incorporates the gospel text primarily through allusion, but with impressive sophistication. Jesus explains to his sorrowful disciples why he must now go to the cross and Sheol, and the salvation and glory he will win for humanity. He contrasts the contest and victory to which he goes with their own ministry, in aid of which he will send the Holy Spirit. Christ's description of the coming Pentecost leads Cyrillona into an excursus on the reception of the Holy Spirit by the apostles and by Mary. A second excursus follows on the symbolism of the grain of the

[34] Brock, "Dramatic Dialogue Poems," 144n24.

[35] So Murray, *Symbols*, 81.

wheat and the grape vine (John 15:1–7), icons of Christ's crucifixion, resurrection, and his eucharistic sacrifice and presence. A third short excursus, following upon *Pasch*'s prologue, celebrates the power of the word with which Christ empowers his apostles. Cyrillona has Jesus conclude his discourse with his prayer to the Father and (yet another) commissioning of the apostles.

In the manuscript *Scourges* is given less a title than a short description: "*madrashe* on the locust, and on chastisement, and on the invasion of the Huns, by Cyrillona." It begins with two stanzas of thirteen verses each which may constitute a prefatory prayer by the preacher. It is probably from these initial stanzas, hymnic in form, that a later copiest has designated the work misleadingly as (pl.) *madrashe*. The body of this work is in fact a *memra* in 4+4 meter on calamities of that time (the spring of 396), in particular on an infestation of locusts, a drought, an earthquake, and a threatened second incursion of the Huns.

Scourges is fundamentally a rogation sermon, comparable to those in a later collection attributed falsely to Ephrem the Syrian.[36] Cyrillona calls upon his congregation to rally for battle and prepare themselves spiritually for combat against the enemy hosts, the locusts, which they must fight with hymns of praise and prayers. The preacher eloquently petitions God for mercy, and calls upon creation (the earth) and the church (including the saints and martyrs) to likewise intercede. Their lively and carefully forensic arguments before God constitute well more than half of this long *memra*. *Scourges*' grim subject and circumstances do not dim Cyrillona's fundamental optimism, his ebullient faith, or his deep pastoral empathy. Unlike similar literature, he expresses no apocalyptic anxiety and issues no call to repentance. He confesses God's justice but defends Christian righteousness, in one place rhapsodizing for more than seventy lines on the victory and holiness of Christianity throughout the world (*Scourges* 570–642).

Zacch. follows *Scourges* in the manuscript. It is an acrostic poem in 7+7 7+7 meter and, like *Wash*., bears the title, "*soghitha* of the *memra*." However, it also is not a dialogue poem, and its original use is difficult to know. There is no obvious thematic relationship be-

[36] *Sermones rogationum* (Lamy, *Hymni*, 3:1–126; 4:357–454).

tween *Scourges* and *Zacch.* It may be that the *memra* to which this poem's title originally referred was not *Scourges*, but that the two works just happened to be copied together later from a manuscript of Cyrillona's writings. The poem derives its modern title from its principal character, Zacchaeus (see Luke 19:1–10). It is not, however, a commentary on the gospel episode, but a typology and exhortation on the theme of repentance and salvation. In its brief compass it evokes and explores a number of the most potent and oft-used symbols of redemption in the Syriac tradition, such as the medicine of life, the garment of glory, the shepherd, the fisherman, the fruit of life, and Eve and Mary. It is a message of hope that presents Zacchaeus as an example of God's mercy toward penitent sinners, and through both the poem's structure and subtle symbolism, Cyrillona universalizes the diminutive publican's call and repentance as an allegory of humanity's fall and restoration to Paradise.

THE TRANSLATION

This is the first modern edition of Cyrillona's works and the first complete translation into English. Previously only small quotations of Cyrillona have been available to English-language readers, via citation in studies or anthologies, and even then they have often been based on European-language translations.[37] Rare examples of direct Syriac translations include the numerous citations, from across the corpus, in Robert Murray's *Symbols of Church and Kingdom* and forty lines from *Scourges* in an anthology of historical texts, translated by Marina Greatrex.[38]

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[37] See, e.g., Maenchen-Helfen, *World of the Huns*, 56 (trans. of *Scourges* 244–83, 312–327, based on Landersdorfer), and Giussani, *Why the Church?*, 242 (a passage from *Scourges*, translated from the Italian edition, which is based on a quotation in Hugo Rahner's *Mater Ecclesia* [1944], which appears to be a stichometric-equivalent revision of Landersdorfer!).

[38] See Greatrex and Lieu, *Roman Eastern Frontier*, 18 (=*Scourges* 244–83). Greatrex indicates that her translation is a revision of Maenchen-Helfen, but the two share little in wording. Unfortunately, as Whitby laments, this volume otherwise provides meager information on Cyrillona (Whitby, review of *Roman Eastern Frontier*, 186).

Nevertheless, many European readers, at least, have been well served by previous translations. Bickell's 1872 German translation,[39] lightly revised by Landersdorfer forty years later,[40] is very dynamic and engaging. While he does not always hew strictly to the Syriac, Bickell had a superb understanding of the text. His interpretation is usually correct and his striking translation was very influential. Bickell/Landersdorfer was the primary source of knowledge about Cyrillona, especially for non-Syriacists, for three generations. The modern translations by Vona (1963) and Cerbelaud (1984) are more conservative but likewise very good, and Vona effectively reintroduced Cyrillona to modern scholarship.[41]

Every previous translation has differed in a number of editorial particulars. Vona laid out his translation in lines but not couplets. Bickell/Landersdorfer and Cerbelaud published prose translations.[42] Vona gives precise and Landersdorfer approximate line numbers, while Cerbelaud introduces his own paragraph numbering and Bickell gives nothing. Vona alone introduces some subtitles

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[39] Bickell, *Ausgewählte Gedichte*, 9–63. In 1874 Bickell also published an experimental retranslation into verse of two passages (Bickell, *Ausgewählte Schriften*, 410–11, 414–21).

[40] Landersdorfer, *Ausgewählte Schriften*, 3–54. Landersdorfer's chief contribution in this reedition was to augment Bickell's selections from Jacob of Serugh with additional homilies from the edition of Bedjan. But with Bickell's original translations "—because of the rightly acknowledged craftsmanship of B[ickell] in the translation of the Syriac texts—[he left] the wording of his translation unaltered as far as possible" (Vandenhoff, review of *Ausgewählte Schriften*, 433). Landersdorfer was principally an Assyriologist and his modest changes, beyond updating archaic terms, were rarely improvements.

[41] Vona, *Carmi*; Cerbelaud, *Agneau.* Additionally, Graffin published in 1965 a French translation of *Wash.* and *Pasch* ("Deux poèmes"). There is also a complete translation of Cyrillona into Polish by W. Kania (*Św. Efrem – Cyryllonas – Balaj*; non vidi). See Starke, review of *Św. Efrem*, 119.

[42] Brock says of Cerbelaud, "The decision to print the text as though it were prose is to be regretted, for such a presentation is not so inducive of the meditative reading that best suits Cyrillona's poetry" (Brock, review of *L'Agneau veritable*, 59). Similarly, Albert, "Langue," 344.

into the text. Most confusingly, each translator, operating on his own rationale, has presented the texts in a different order:

Manuscript order	Bickell edition (translation)	Landersdorfer	Vona	Cerbelaud	Griffin
Euch.	2 (4)	4	2	1	1
Wash.	1 (3)	3	1	2	2
Pasch	3 (5)	5	3	3	3
Scourges	4 (1)	1	6	4	4
Zacch.	5 (2)	2	5	5	5
Wheat	6 (6)	6	4	6	

Bickell gives no full accounting for his ordering the texts, which changes between his translation and later edition. He does indicate that the order of *Pasch* and *Wash.* must be inverted because the washing of the disciples' feet preceded the Institution of the Eucharist.[43] Vona simply orders the texts in the way that best serves his analysis of their theology.[44] Cerbelaud exposes the weaknesses in all previous rationales and concludes there is no sounder option than simply following the manuscript order.[45] I agree and have chosen to do the same.

This translation has been produced, in the first place, as an aid to the academic study of Cyrillona. It therefore corresponds to the Syriac edition in most editorial particulars. It has been translated and presented in metrical lines. I have kept the English in correspondence with the Syriac verses as far as idiomatic grammar will allow. English paragraphing corresponds strictly with the Syriac periods (❖). Notes have been kept to a minimum, confined to scriptural references and explaining a few ambiguous or contestable

[43] Bickell, *Ausgewählte Gedichte*, 32n1; on his grouping of *Euch.* and *Pasch*, see ibid. 47n1. Vona likewise affirms a need to invert *Pasch* and *Wash.* "to follow the chronological order of the gospel text" (*Carmi*, 24).

[44] "In the analysis we will follow a different order, to group the individual poems according to the doctrinal content that we are outlining for you" (Vona, *Carmi*, 24).

[45] See Cerbelaud, *Agneau*, [Intro.] 13–14.

points of the translation, since a full commentary on the text is available in my companion study.[46]

THE SYRIAC EDITION

I have reedited the works of Cyrillona from their sole manuscript witness, BL Add. 14,591. From this I have been able to correct a number of errors in Bickell's *editio princeps*.[47] This includes the correction of defective readings and typographical errors, as well as the inconsistent and inaccurate representation of diacritics. Bickell omits *seyame* in a large number of cases (over 70 times), which I have restored.[48] From a few instances where a partial imprint of *seyame* is evident in his text, leaving just a single point, one might conclude that this glaring defect is due in some degree to printer error. In some instances form or context are clear enough to prevent misunderstanding, but in others *seyame* is an absolute orthographical necessity and its absence a material error. This defect has led to occasional misunderstands in previous translations.

I have also reproduced other diacritical points more fully and precisely,[49] and I have in a few cases regularized orthography by including quiescent letters which the text omits,[50] and which a secondary hand has often corrected as well. I have regularized the highly variable, and sometimes missing, punctuation to indicate only verses (.) and periods (❖), the latter strictly as marked in the manuscript. The acrostic letters for *Zacch.* are indicated in the mar-

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[46] See Griffin, *Cyrillona*.

[47] Bickell, "Gedichte," 566–98.

[48] I have also regularized the use of *seyame* with 3 f. pl. perf. verbs. Manuscript usage varies and has often been corrected by a second hand, as well as in several instances where *seyame* is omitted with ܗܘ̈ܢ.

[49] It must be acknowledged that the precise placement of points in the manuscript cannot always be determined with certainty. In some obscure cases I have placed diacritics in their normative positions, if they are clearly close thereto, but otherwise I have not normalized placement. I have, however, placed the point for the 3 f. s. perf. in its typographically correct place after the final taw (ܬ) rather than above it (ܬ̈), as is often written in the manuscript.

[50] See Bickell, "Berichtigungen," 532.

gin, as editions often do, though these are not found in the manuscript. Finally, I include a textual apparatus which notes, much more fully than Bickell, significant variants and marginalia.

Two orthographical peculiarities should be noted. In the manuscript's first hand 3 f. pl. verbs are consistently written without final *yodh* and *seyame*. In most cases these are corrected by a secondary hand. Also, the 1 sg. verbal object suffix ـܕ- is regularly written without the silent *yodh*, making it identical in form to the 1 pl. object suffix. Bickell often reflects this fact in his translation but does not emend the text of his edition. This is unusual but not unique. As Taylor notes, "Silent final *waw* and *yodh* are occasionally, if rarely, omitted from the ends of words in the Old Syriac Gospels and elsewhere."[51] I have standardized the orthography to preserve readers from the confusion occasionally seen in previous translations. Where I have emended the written form, I note this in the apparatus. In almost all places the intended referent seems clear.

My edition of these poems reproduces their manuscript order. Asterisks in-text indicate ms. folio breaks and the page breaks in Bickell's edition (B), the references for both given in the margin. Periods (❖) are followed by a line break, which is not reckoned in line numbering. Please note that the line numbering of my edition does not always correspond to Bickell, due to the restoration of omitted verses, etc.

A critical apparatus follows each Syriac text and provides the corresponding line number and lemma for each variant. My apparatuses and abbreviations follow the conventions of Bidez and Drachmann.[52] I have noted my departures from both Bickell (B) and Overbeck (O),[53] who first edited a portion of *Euch.* I have also noted in the apparatuses conjectural emendations proposed by Vandenhoff (V),[54] though I have accepted only one in the text.

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[51] Taylor, review of *Old Syriac Gospel*, par. 11.

[52] Bidez and Drachmann, *Emploi des signes critiques*.

[53] I.e., Bickell, "Gedichte," 566–98; Overbeck, *Opera selecta*, 379–81.

[54] Vandenhoff, "Zu den von G. Bickell," 163–64; cf. Vandenhoff, review of *Ausgewählte Schriften*, 434–35.

TEXTS AND TRANSLATIONS

ON THE INSTITUTION OF THE EUCHARIST

Memra on the Crucifixion

The True Lamb spoke
joyfully with those eating him,
and the Firstborn revealed to his disciples
the pasch which (was) in the upper room.[1]
Our Savior prepared himself
as the sacrifice and the libation.
His living bread was fertile and ripe
and his sheaf was full.
The dough of his body was leavened
with the leaven of his divinity;
his mercy gushed forth and his love bubbled up,
that he might be food for his own.
He took the heap from Zion
and gave it to the church in purity.
He made a new meal
and summoned and called the sons of his household.[2]
He prepared a dinner for his bride,
that her hunger might be satisfied.
Our Lord first sacrificed his body

[1] Or, "which (was taking place) in the upper room." Cyrillona plays here on the ambivalence of "pasch," which is both Jesus the paschal lamb (True Lamb) who was in the upper room with the disciples, and the paschal mystery which was unfolding in the upper room before them.

[2] See Matt 22:1–14; Luke 14:15–24.

[ON THE INSTITUTION OF THE EUCHARIST]

*fol. 54r / B569

*ܡܫܬܘܬܐ ܕܥܠ ܡܕܒܚܐ.

ܡܐܡܪ ܡܝܬܪ ܠܠܗ
ܥܡ ܫܠܝܚܐ ܩܕܝܫܐ ܕܡܪܢ.
ܕܥܠ ܡܕܒܚܐ ܕܒܗ ܡܫܬܡܫ ܒܪܙܐ
ܕܐܬܩܪܒ ܒܗ ܦܓܪܐ ܕܡܫܝܚܐ.
*fol. 54v *ܕܥܠ ܟܣ ܡܫܬܬܐ ܕܡܪܢ.
ܒܪܝܟ ܐܢ ܐܬܝ ܠܡܣܒܪ.
ܠܡܢ ܕܐܬܝܗܒ ܠܢ ܡܪܢ.
ܐܝܟ ܕܐܡܪ ܠܢ ܒܫܥ ܕܐܟܠ.
ܠܟܘܢ ܐܡܪ ܗܘ ܕܦܪܫ ܠܟܘܢ.
ܗܕܐ ܗܘ ܦܓܪܝ ܕܢܬܬܪ ܥܠ ܟܘܢ. 10
ܕܢܬܬ ܠܟܘܢ ܠܚܡ ܚܝ ܕܢܐܟܠ.
ܕܟܠ ܡܢ ܕܢܐܟܠ ܠܚܡ ܗܕܐ ܘܢܫܬܐ ܟܣ ܗܕܐ.
ܠܥܠܡ ܠܐ ܢܡܘܬ ܥܕ ܕܐܬܐ ܗܘ.
ܘܐܦ ܐܢܐ ܐܩܒܠ ܡܢ ܐܒܐ ܕܝ.
ܕܐܬܐ ܗܘ ܠܟܘܢ ܠܡܫܬܐ ܡܢ ܕܝܠܝ.
ܘܐܦ ܐܢܐ ܐܫܩܐ ܠܟܘܢ ܡܢ ܕܝܠܝ.
ܕܐܢ ܡܢ ܕܐܟܠ ܠܚܡ ܗܕܐ ܘܫܬܐ ܟܣ ܗܕܐ.
ܕܐܢ ܡܢ ܕܐܟܠ ܠܚܡ ܗܕܐ ܘܫܬܐ ܟܣ ܗܕܐ.

and then, in the end, men sacrificed him.
He pressed himself into the cup of salvation
and then the People pressed him on the wood.[3]
He administered himself in the first place,[4]
so that strangers could not minister in his place.
He collected the mysteries as jewels
and hung them upon his neck.
He placed parables upon his breast,
like choice beryls.
He adorned his humanity with a chalcedony of figures
and came to the sacrifice.
He placed upon his head a crown
of glorious prophecy.
He sharpened the knife of the law
that he might slay with it the ram of his body.
He led the peoples to the banquet
and called the nations to his feast.
The heralds went out swiftly,
crying out the invitation:
"See how the King shares his body—

[3] So also previous translators, but Syr. *bqaysā*, "on the wood," conveys also the instrumental sense of "with the wood." While a simple but sufficient translation is elusive, the image evoked is that of Christ as the True Vine and his cross as the winepress of the Jews. Cyrillona extensively develops this imagery along related lines elsewhere (see *Pasch* 286–366).

[4] I.e., in the sense of preeminent station, as High Priest, and hence the following imagery evoking the high priestly vestments.

ܐܝܟ ܕܐܡܪ ܡܫܝܚܐ ܗܕܐ ܦܓܪܝ ܗܘ ܕܐܝܬ ܠܗ ܚܝܠ ܠܡܫܕܐ ܒܗ ܘܠܐ ܡܫܬܟܚ ܠܗ ܒܗ ܐܠܐ ܡܢ ܡܕܡ ܕܐܝܬ ܠܗ ܒܗ ܡܢ ܟܠ ܡܕܡ ܕܐܝܬ

Come, eat the bread freely!
Come, O blind, see the light!
Receive, O servants, freedom!
Come, O thirsty, drink fire!
Come, O dead, receive life,
the bread that is freely shared—
no one shall die from hunger!"
Isaiah cried out earnestly
in the zeal of his prophecy:
"Without money or payment,
eat the bread and drink the wine."[5]
The bread is he who came from on high[6]
and took root in the earth, though not sown.
The flour is he who fulfilled the purification,[7]
over whom sin had no power.
In a veil the people took
unleavened bread from Egypt.[8]
It was cold, like a corpse,
and was bread entirely lacking leaven.
The synagogue received in veils

[5] Apparently a conflation of Isa 55:1 and Prov 9:5.
[6] See John 6:50–51.
[7] See Lev 2:1–3.
[8] See Exod 12:34.

ܗܘ ܐܡܪ ܠܬܠܡܝܕܘܗܝ ܕܐ 40
ܕܢܫܬܘ ܒܗ ܟܠ ܚܕ ܡܢܟܘܢ.
ܕܐܝܟ ܕܐܢܐ ܥܒܕܬ ܠܟܘܢ.
ܗܟܢܐ ܐܦ ܐܢܬܘܢ ܬܥܒܕܘܢ.
ܠܐ ܬܗܘܐ ܒܟܘܢ ܚܕ ܕܢܦܠ
ܡܢ ܗܘ ܡܕܡ ܕܐܝܬ ܠܗ ܒܝܕ* ܒܫܡܝ *fol. 55r
ܐܘ ܕܢܫܬܘ ܒܗ ܡܕܡ ܕܐܝܬ ܠܗ ܒܝܕ
ܠܡܫܪܝ ܠܗ ܒܫܡܝ ܐܘ ܕܢܫܬܘ ܒܗ
ܡܕܡ ܕܐܝܬ ܠܗ ܒܝܕ ܠܡܫܪܝ ܠܗ
ܒܫܡܝ ܐܘ ܕܢܫܬܘ ܒܗ ܡܕܡ ܕܐܝܬ
ܠܗ ܒܝܕ ܠܡܫܪܝ ܠܗ ܒܫܡܝ ܐܘ
ܕܢܫܬܘ ܒܗ ܡܕܡ ܕܐܝܬ ܠܗ ܒܝܕ
ܠܡܫܪܝ ܠܗ ܒܫܡܝ ܐܘ ܕܢܫܬܘ ܒܗ 50
ܡܕܡ ܕܐܝܬ ܠܗ ܒܝܕ ܠܡܫܪܝ ܠܗ
ܒܫܡܝ ܐܘ ܕܢܫܬܘ ܒܗ ܡܕܡ ܕܐܝܬ
ܠܗ ܒܝܕ ܠܡܫܪܝ ܠܗ ܒܫܡܝ ܐܘ
ܕܢܫܬܘ ܒܗ ܡܕܡ ܕܐܝܬ ܠܗ ܒܝܕ
ܠܡܫܪܝ ܠܗ ܒܫܡܝ ܐܘ ܕܢܫܬܘ ܒܗ

the unleavened bread at the time of your Passover.
The church, in a new veil,
received the leaven of God.
Mary was as a veil
and our Lord hot leaven.
It is a heat without death
because divinity is without death.
That people was dead along with its type,
for its unleavened bread was also dead.
The corpse bore away the corpse
and the departing the unleavened bread,
for the people were to depart
from their inheritance with the unleavened bread.
But the leaven was bound up and hidden
in the veil, which was the womb of Mary.
Virginity was placed
on this veil like seals.
He went forth, as he desired, from the veil
and did not loosen the wrapping or the seal.
He stayed in the upper room as a kneading-bowl,
that he might leaven the dough of our body.
He kneaded our body with his leaven
that it might not taste of death,
and he seasoned it with the salt of his divinity
that the serpent might be blinded.
"Go, prepare for us the pasch
in the upper room, and not in the lower,"
for the Firstborn desired to raise
his church upwards to heaven.
For the earth was the lower room

ܡܫܝܚܐ ܫܡܝܐ ܕܝܢ ܀ 60
ܡܪܝܐ ܕܟܠ ܒܪܝܬܐ ܡܪܝܐ ܀
ܡܠܟܐ ܕܟܠ ܡܠܟܘܬܐ ܡܠܟ ܀
ܟܕ ܐܬܐ ܒܓܠܝܘܗܝ ܒܫܘܒܚܐ ܀
ܘܒܝܡܝܢܗ ܕܐܒܐ ܝܬܒ ܀
ܘܢܬܐ ܕܝܢ ܘܢܕܝܢ ܠܡܝܬܝܢ ܀
ܘܠܡܢ ܕܠܐ ܡܫܬܡܥ ܠܗ ܀
ܘܠܡܢ ܕܠܐ ܡܫܬܡܥ ܠܗ ܀
ܕܫܡܥ ܠܗ ܡܢ ܕܠܐ ܡܫܬܡܥ ܀
ܘܡܫܬ

and the upper was an image of heaven.
He left the lower room and ascended
to the upper with his disciples,
and he left the earth and was raised up
in our humanity to his Father.

Spread and prepared
he found the upper room,
for it was expecting him
and therefore made ready;
and when heaven was prepared
with a throne and glory,
Adam went up and found it,
for it was awaiting him.
Moses descended into the lower
and celebrated the pasch
for those below, in Egypt,
the tomb of the Hebrews.
Our Lord ascended into the heights,
glorious and celestial,
and celebrated the pasch,
so that he might raise us up to his kingdom.
The lamb was slain in Egypt
and our Lord in the upper room,
the lamb in the lower
and the Firstborn in the upper.
Our Lord led his company
and abode in the upper room.
He ascended and sat down first,
and his disciples after him,
dining and gazing upon him

ܟܬܒ ܟܬܒܐ ܟܠܝܠܐ ܕ 90
ܐܡ ܒܥܐ ܟܬܒܬܟ ܒܥܝ ܠܝ.
ܠܟܠܝܠܐ ܥܡ ܟܠܝܠܐ
ܕܚܕܐ ܟܝܢ ܒܥܐ ܕ
ܘܐܡܪ ܠܗ ܟܬܒ ܠܝ

ܟܬܒ ܟܬܒܐ ܥܡ
ܠܟܠܝܠܐ ܫܡܥ.
ܐܡ ܟܬܒ ܠܝ ܡ
ܐܡ ܟܠܝܠ ܟܝ
ܟܬܒ ܟܬܒ ܕ
ܟܠܝܠܐ ܟܬܒ 100
ܐܡ ܫܡܥ ܠܝ
ܐܡ ܟܬܒ ܠܝ ܡ
ܟܬܒܬ ܟܬܒ
ܟܬܒ ܟܬ
ܟܬ ܒܥܐ ܠܝ
ܟܬܒ ܟܬ ܟ
ܟܬܒ ܟܬ
ܟܬ ܒܥܐ ܟ
ܟܬ ܟܬ 110
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who was eating and was transfigured.
The Lamb ate the lamb
and the Pasch devoured the pasch.
He administered that (pasch) of his Father
and then began to administer his own;
he abolished the Law
and then (administered his own)[9] for the sake of reconciliation.
Who has seen such as this,
a feast so wondrous,
where men ascend and dine
with their maker?
Who has seen such as this,
a feast so beautiful,
where solitary fishermen
dine with the ocean?
Who has seen such as this,
a feast so marvelous,
where a serpent and its destroyer
dine together?
Who has seen such as this,

[9] I assume that an ellipsis from the preceding couplet must be understood. Cyrillona employs ellipsis elsewhere as well (e.g., *Scourges* 39), but the difficulty of the stanza must be acknowledged and is reflected in the differing translations of this passage that have been offered.

ܗܘ ܕܐܡܪ ܠܗܘ ܠܐ. 120
ܐܢܐ ܐܝܬ ܠܟ ܐܝܬ ܐܢܐ.
ܐܢܐ ܐܝܬ ܠܟ ܐܝܬ ܐܢܐ.
ܐܢܐ ܐܝܬ ܠܟ ܐܝܬ ܐܢܐ.
ܐܢܐ ܐܝܬ ܠܟ ܐܝܬ ܐܢܐ.
ܐܢܐ ܐܝܬ ܠܟ ܐܝܬ ܐܢܐ.
ܐܢܐ ܐܝܬ ܠܟ ܐܝܬ ܐܢܐ.
ܐܢܐ ܐܝܬ ܠܟ ܐܝܬ ܐܢܐ.
ܐܢܐ ܐܝܬ ܠܟ ܐܝܬ ܐܢܐ.
ܐܢܐ ܐܝܬ ܠܟ ܐܝܬ ܐܢܐ. *fol. 56r
ܐܢܐ ܐܝܬ ܠܟ ܐܝܬ ܐܢܐ.
ܐܢܐ ܐܝܬ ܠܟ ܐܝܬ ܐܢܐ. 130
ܐܢܐ ܐܝܬ ܠܟ ܐܝܬ ܐܢܐ.
ܐܢܐ ܐܝܬ ܠܟ ܐܝܬ ܐܢܐ.
ܐܢܐ ܐܝܬ ܠܟ ܐܝܬ ܐܢܐ.
ܐܢܐ ܐܝܬ ܠܟ ܐܝܬ ܐܢܐ.
ܐܢܐ ܐܝܬ ܠܟ ܐܝܬ ܐܢܐ.
ܐܢܐ ܐܝܬ ܠܟ ܐܝܬ ܐܢܐ.

a feast so transformed,
where a hawk dines
with eleven doves?
Who has seen such as this,
a feast so wondrous,
where a mole, a son of darkness,
dines with an eagle?
It is a miracle and a marvel—
observe, O hearer,
how fishermen and publicans
dined with him,
and watchers and angels
trembled before him.
Men went up and dined
with God—
blessed are the disciples
who were worthy of the opportunity.
They ate the old (pasch),[10]
and straightway our Lord said:
"See now in what manner

[10] Here a later hand adds in the margin, "and fulfilled the Law." While Bickell includes this in the text as original, it clearly disrupts the meter and I omit it. From this point my line numbering is one behind the edition of Bickell.

ܕܡܫܬܐ ܕܡܪܝ ܗܘ. 140
ܕܡܫܝܚܐ ܕܡܪܝ.
ܕܒܪ ܐܢܫ ܐܢܐ ܗܘ.
ܕܐܝܟ ܡܢ ܐܢܫ ܐܚܪ
ܕܐܝܬ ܠܗ ܐܘܕܢ ܕܫܡܥ.
ܕܡܢ ܕܐܝܬ ܠܗ ܐܘܕܢ
ܕܫܡܥ ܢܫܡܥ. *B572
ܕܐܝܬ ܠܗ ܐܘܕܢ ܕܫܡܥ.
ܕܐܝܟ ܕܐܢܫ ܕܫܡܥ.
ܕܐܢ ܐܝܬ ܠܗ ܐܘܕܢ.
ܕܫܡܥ ܢܫܡܥ.
ܕܐܢ ܐܝܬ ܠܗ ܐܘܕܢ ܕܫܡܥ, ܢܫܡܥ. 150
ܕܐܢ ܐܝܬ ܠܗ ܐܘܕܢ.
ܕܫܡܥ ܢܫܡܥ.
ܕܐܢ ܐܝܬ ܠܗ ܐܘܕܢ ܕܫܡܥ, ܢܫܡܥ.
ܕܫܡܥ ܡܫܡ.
ܕܐܝܬ ܠܗ ܐܘܕܢ ܕܫܡܥ
ܕܫܡܥ ܢܫܡܥ.
ܕܐܢ ܐܝܬ ܠܗ ܐܘܕܢ.
ܕܫܡܥ ܢܫܡܥ.
ܕܐܢ ܐܝܬ ܠܗ ܐܘܕܢ ܕܫܡܥ.
ܕܫܡܥ ܢܫܡܥ.

and how much I have honored you.
I have washed your feet
and seated you at the table.
I have honored you on earth
and seated you with me.
My servants
in heaven and on high—
not one has seen me
since the day they were created.
They have not opened their wings
and beheld and looked at me,[11]
whose righteousness surrounds them
and whose majesty terrifies them.
See how much I have loved you,
insomuch that I have seated you in my bosom,
and while I am your Lord,
I of my own choice become your equal.
And I of whom
all creation is full,
because I have loved you,

[11] See Isa 6:2.

ܗܘ ܕܒܪ ܐܢܫܐ ܐܝܟ ܕܐܡܪ ܠܗ ܒܪ ܐܢܫܐ ܕܢܫܒܘܩ ܠܗ ܒܥܠܡܐ ܗܕܐ ܘܠܥܠܡܐ ܕܐܬܐ ܠܐ ܢܫܒܘܩ ܠܗ ܐܦ ܒܪ ܐܢܫܐ ܕܐܡܪ

have given my kingdom to you.
Hear from me a single pronouncement,
which will alarm all of you:
Truly I say to you
that one of you shall betray me,
and it were better for him if
he had not gone forth from the womb."[12]
And when (that) word had fallen (from his lips),
the disciples were troubled.
The word was pregnant in their ears
and their bowels quivered within them.
The ocean of their heart was disturbed
by the astonishing declaration.
Their eyes poured forth tears,
their tears a flood.
Each one, in his mind,
examined himself.
They arrived at a question,
for they were vexed by these hard (words):
"Tell us, who is the one

[12] See Matt 26:21, 24; Mark 14:18, 21; cf. Luke 22:21–22; John 13:21.

ܗܠܝܢ ܒܫܡ ܡܗܝܡܢ ܠܟܝ. 180
ܕܐܚܕܐ ܡܠܟ ܡܫ.
ܡܫܝܚܐ ܐܠܗܐ ܕܝܢ.
ܠܐ ܡܕܥ ܐܢܐ ܡܢܐ.
ܠܟܝ ܡܕ ܐܢܐ ܠܟ.
ܒܫܠܡ ܠܟܝ ܡܫ.
ܠܐ ܡܕܥ ܐܡܐ ܗܘ.
ܟܡ ܐܢ ܠܟ ܟܡ.
ܒܐܢ ܡܠܟ ܫܐ.
ܐܒܝ ܐܒܐ ܡܫܠܚ.
ܡܠܟ ܡܕ ܠܟ
ܟܠ ܟܡ ܡܠܩܒ ܐܢܐ. 190
ܠܟ ܡܫ ܠܐ.
ܡܫܝܚܐ ܠܟ ܐܢ
ܠܐ ܡܫܬܡܥ ܠܟ.
ܠܐ ܡܫܬܡܥ ܠܟ
ܠܟ ܐܢ ܡܫܝܚ.
ܠܐ ܡܫܬܡܥ ܠܟ
ܐܠܗ ܠܐ ܐܠܗ.
ܐܢ ܐܒܐ ܠ ܐܢܐ.

who did this great (evil),
who killed you within his heart,
and with his hand in your dish?!
And who was so shameless, O Lord,
that he could dine among us
and his heart not be consumed—
who would withdraw himself from the fire?"
"Do not fear, my sheep,
for the goat is being turned outside.[13]
The serpent dining here
is now being banished.
He goes to the cave of Jerusalem,
to his companions;
he leads and guides to me
the viper of the Jews."
Then our Lord dipped
the bread in the water
and gave it to Judas,
and dismissed him without reward.
His reward was his bread

[13] See Matt 25:22–23.

ܗܢ ܡܪܝ ܡܪܝܡ ܕܐܡ ܒܪ ܐܢܫܐ ܕܐܝܬ ܠܗ ܒܪ ܐܢܫܐ ܕܢܐܟܠ ܠܦܓܪ ܐܢܫ ܕܐܝܬ ܠܗ ܒܪ ܐܢܫܐ ܕܢܫܬܐ ܠܗ ܕܡ

and his hope was his bread.
And why did he dip the bread
in the water and then give it to him?
Its power departed from it,
and its delightful taste,
because the bread had been
blessed and glorious,
since he had blessed it
and it was set before them.
He dipped that bread
and took his blessing from it.
He stripped it of his power
and emptied it of his word;
(he stripped) the bread of the blessing
and Judas of the throne.
The Spirit of Wisdom blew
and the tare was cast out.
Justice made itself manifest
and Judas went out the door.

Judas went forth

ܡܫܝܚܐ ܐܡܪ* ܒܝܕܗ ܕ 220 *B573
ܠܬܠܡܝܕܘܗܝ.
ܗܐ ܦܬ ܐܟܘ ܕܟܣ
ܫܠܡ ܥܡ ܟܠܗܘ.
ܡܫܝܚܐ ܕܐܬܝ ܠܘ
ܐܡܪ ܠܗܘܢ ܠܐ
ܕܐܢ ܐܝܬ ܒܝ ܐܢ
ܐܦ ܐܢܐ ܐܫܠܚ ܠܟܘܢ
*fol. 57r *ܐܡܪ ܐܢ ܡܫܝ
ܫܠܡ ܥܡ ܬܠܡܝܕܘܗܝ. 230
ܐܡܪ ܠܗܘܢ ܠܐ
ܬܗܘܐ ܒܟܘܢ
ܠܡܢ ܕܐܢ ܐܫܠܚ
ܐܢܐ ܠܟܘܢ ܐܝ
ܐܬܐ ܐܢ ܐܙܠ
ܐܦ ܐܢܐ ܐܙܠ
ܘܐܡܪ ܠܗܘܢ
ܒܝܕ ܐܝܫ ܐܙܠ

ܐܙܠ ܐܡܪ ܠܟ

at eventide
from the upper room
and the disciples remained behind
in great peace,
they who had been sad.
The vessel of wrath[14]
left his master
and the treacherous man
departed from his companions.
The upper room rejoiced,
for then dispersed the darkness
from the twelve,
because the goat had fled.
The grains of wheat remained behind
without tares
and the vines of the vineyard
without wild grapes.
The owl, for whom darkness
is glory,
departed from the doves

[14] See Rom 9:22.

240 ܕܒܝ ܐܡܪ.
ܡܪ ܫܠܡܘܢ.
ܐܢܬܠܗ ܐܠܗܐ.
ܕܒܝ ܫܡܥ
ܒܪܝܟ ܡܢ.
ܥܒܕ ܐܡ ܠܚ.
ܫܒܥ ܐܡܪ
ܐܠܦ ܠܫܘܡ.
ܫܡ ܒܪܟ
ܒܪܟ ܫܡ.
250 ܒܪܟ ܫܡ.
ܐܠܦܫܒܥ.
ܒܪܟ ܐܒ
ܩܕ ܫܡ.
ܒܪܟ ܐܬ
ܐܠܦ ܒܪܟ.
ܒܪܟ ܫܡ
ܒܪܟ ܐܡ.
ܠܡ ܐܠܦ
ܫܡ ܩܕ.

and went forth screeching.
The house was illumined,
for there dwelt in it
the hidden sun
with its rays.
It rejoiced that the viper
had gone far away from it.
Destroying it,
the table celebrated,
for a great burden
had arisen from it.
Frightful and hard
was his head
when he went forth.
His mien was angry
and his appearance foul.
His heart was frightful
and he was shaken to the core.
His teeth chattered
and his knees smote together.
His sanity failed
and his sensibility left him.
The eagle, Christ,
evicted him from his nest
and the cursed serpent
straightway received him;
the disciples remained behind
in great joy
and the twelve
in cheer.

ܘܐܡܪ ܠܗܘܢ ܗܕܐ ܗܘ ܦܓܪܝ ܕܐܢܐ ܢܬܠ ܥܠ ܨܠܒܐ ܘܐܢܬܘܢ ܬܗܘܘܢ ܡܫܬܘܕܥܝܢ ܒܗ ܕܐܢܐ ܐܬܐ ܘܐܫܠܡ ܠܟܠ ܐܢܫ ܠܦܘܠܚܢܗ ܘܠܐ ܐܫܠܡ ܠܟܠ ܐܢܫ ܠܦܘܠܚܢܗ ܐܠܐ ܠܡܢ ܕܐܬܬܟܫܪ ܠܗ

Our Lord arose
as a champion;[15]
he took his post
as a mighty one;[16]
he plucked fruit
as a husbandman;[17]
he prayed to his Father
as an heir;[18]
he looked into heaven
as its creator;
he opened the treasuries
as a prefect.[19]
His face shone like
the sun;
his members were
as rays;
his desires were hot
as a furnace;
his thoughts blazed
like lamps.

[15] Cf. Ps 24:8; 45:3; 87:5.

[16] Cf. Ps 18:2; 89:26; 94:22.

[17] Cf. Matt 21:33–38; Luke 20:9–14.

[18] See Matt 21:38; Mark 12:7; Luke 20:14 (Parable of the Wicked Tenants); and Heb 1:2.

[19] Cf. Acts 8:27.

290 ܕܒ ܡܪܝ ܡܪ.
ܡܪܝ ܚܕܪ.
*fol. 57v *ܡܪܝ ܕܠ ܡܫܬ.
ܡܪܝ ܩܕܝܫ.
ܡܪܝ ܡܠܟ ܫܠܡ.
ܡܪܝ ܫܠܫ.
ܡܪܝ ܕܠ ܡܫܬ.
ܡܪܝ ܡܫܝܚ.
*B574 ܕ ܡ *ܫܪܒܬ.
ܡܪܝ ܡܫܝܚ.
300 ܫܠܡ ܠܟ ܐܡ.
ܡܪܝ ܥܠܝ.
ܕܝ ܒܪܝܟ ܐܡ.
ܡܪܝ ܫܪܒܬ.
ܡܪܝ ܐܡܝܢ.
ܡܪܝ ܩܕܝܫ.
ܕ ܐܡ ܡܫܝܚ.
ܡܪܝ ܚܝܐ.
ܡܪܝ ܐܠܗ ܡܫܝܚ.
ܡܪܝ ܠܥܠܡ.

His salvation flowed out
as Creator;
he poured out his mercies
as Savior.
He revealed the hidden things
which were prepared
and the concealed things
which were promised.
He assumed the office
of truth
and also the priesthood
of perfection.
Standing and bearing
it up in his love,
indeed, carrying his body
in the hollow of his hands,
his right hand
became a holy altar,
his great palm
a mercy-table.
He bore himself up
though not weary
and carried his bread
though not hungry.
He took up his wealth
though not in want
and mixed his blood
though not thirsty.
There appeared in his bread
his living body

ܡܕܝܢܬܐ ܕܝ ܒܗ ܐܝܬ ܒܝܬ ܡܫܝܚܐ. 310
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܒܪܝܟ ܗܘ ܕܐܬܐ ܒܫܡܐ ܕܡܪܝ.
ܗܘܣܥܢܐ ܒܪܡܝܢ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܕܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ. 320
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ. 330
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.
ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ.

and in his wine
his holy blood.
His thoughts were
as deacons
and his great virtue
a true priest.
He ordained a blessing
upon himself—
he prayed and glorified
his body.
Then he sacrificed and slew
himself—
he poured and pressed out
his living blood!
He completed and finished
what he desired,
and he performed and accomplished
that for which he longed,
and then proceeded to expound
what he had promised:
"I have earnestly desired
that I might eat with you
this pasch
before I suffer.
Come, receive me,
for that is my desire,
and eat of me,
for that is my wish.
With teeth of fire
grind my bones

ܡܝܬܝ ܠܗ ܟܠܐ ܀ 340
ܟܬܒ ܡܬܝ ܀
ܡܢ ܒܪܝܫ ܀
ܐܬܝ ܠܡ ܀
ܐܡܪ ܠܗ ܀
ܡܢ ܐܝ ܙܒܢ ܀
ܐܡܪ ܠܗ ܀
ܐܝܟ ܐܬ ܀
ܡܐ ܠܟ ܀
ܐܟܠ ܀
ܐܝܟ ܠܐ ܀
ܐܡܪ ܠܗ ܀ 350
ܡܢ ܐܝ ܙܒܢ ܀
ܐܝܟ ܐܬ ܀
ܐܟܠ ܀
ܐܝܟ ܠܐ ܀
ܐܡܪ ܠܗ ܀
ܡܢ ܐܝ ܙܒܢ ܀
ܐܝܟ ܐܬ ܀
ܐܟܠ ܀
ܐܝܟ ܠܐ ܀
ܐܡܪ ܠܗ ܀
ܡܢ ܐܝ ܙܒܢ ܀ *fol. 58r
ܐܝܟ ܐܬ ܀ 360
ܐܟܠ ܀
ܐܝܟ ܠܐ ܀
ܐܡܪ ܠܗ ܀
ܡܢ ܐܝ ܙܒܢ ܀
ܐܝܟ ܐܬ ܀
ܐܟܠ ܀
ܐܝܟ ܠܐ ܀

and (with) corporeal tongues
(taste) my hot blood.
This is the body
which the watchers are not able
to gaze upon,
because of its glory.
This is the bread
of divinity
which to those below
I have given by grace.
This is the holiness
by which are sanctified
the seraphim on high,
who praise Him.
This is the fruit[20]
which Adam desired
for his food,
that he might become divine.
Come, receive me
in pieces

[20] A later scribe has added a cross here in the ms. to denote the fruit as Christ.

.ܪܝܫ ܒܪܐ 370
.ܪܚܡܢ ܐܒ
.ܪܝܫ ܕܡ ܪܡ
.ܪܒܬ ܥܡܟ ܪܒ
.ܡܢ ܡܢܚܐ
.ܡܫܒܚ ܠܟ
.ܪܚܡ ܕܡ ܪܡ
.ܪܒܐܡܪ
.ܪܒܫܟ
.ܒܪܟ ܐܡܝ
.ܪܒܐ ܕܡ ܪܡ 380
.ܒܪܢܐ ܡܢ
.ܪܒܐ ܚܝ
.ܠ ܒܪܢ
.ܪܝܫ ܕܡ
.ܒܠܚܢ
.ܫܪ ܪܡ ܟܒ
.ܪܡܐ ܠܐ
.ܡܠܟ ܐ
.ܪܒܐ

and taste me
in secret.
For the sake of the world
I became food
and for hunger
a perfect bread.
Come, my disciples,
receive me.
I shall place myself
in your palms.
See how I remain
wholly, in truth,
yet you eat me
wholly, in truth.
I do not consume
the one who eats me,
but rather whomever
draws not nigh unto me.
I do not burn
the one who eats me,

390 ܕܡܫܟܚܬܗ.
ܕܟܬܒܝ.
ܕܐܡܪ ܐܠܐ
ܒܟܠ ܙܒܢ ܕܥܒܕ
ܕܟܬܒܝ.
ܠܡܥܒܕ ܕܟܪ
ܒܪܝܟ ܐܢܐ.
ܕܐܡܪ ܠܗܘܢ
ܕܟܪ ܒܪܟ ܠܝ.
ܕܐܡܪ ܐܢܐ
400 *ܕܟܪ ܒܪܟ ܠܝ.* *B575
ܐܠ ܬܗܘ
ܠܝ ܒܪܟ ܡܢ ܐܠ
ܐܠ ܬܗܘ
ܕܟܪ ܒܪܟ ܐ
ܐܠ ܐܟܠ ܡ
ܕܟܪ ܐ
ܠܐ ܒܪ ܐ
ܕܟܪ ܐ
ܐܠ ܐܟܠ

but rather whomsoever
tastes me not.

Come, my friends,
also drink my blood,
which is a new
testament.[21]
Drink the cup
of flame,
the blood which sets aflame
all who drink it.
This is the cup
through which is consoled
the first Adam
of his sorrows.
This is the blood
through which is concluded
the (sacrifice of the) blood of animals
upon the earth.
This is the cup
in which was concealed

[21] See Luke 22:20; 1 Cor 11:25; cf. Matt 26:28; Mark 14:24.

410 ܕܢܐ ܕܡܪ.
ܗܝ ܒܪܟ ܕܡ❖

ܕܒܫ ܐܒ.
ܕܡ ܒܝ ܐܒܪܟ.
ܕܡܒܪ.
ܫܒܪܟ ܕܒܫ.
ܕܫܐ ܐܒܪܟ.
ܕܒܪܟܡܠܕ.
ܕܡܠܕܡ ܕܡ.
ܥܡܐܪܟ ܠܐ
420 ܕܫܐ ܐܝ ܕܝ.
ܕܒܪܒܡ ܫܡ.
ܕܡܝ ܒܝܪ.
ܐܒܪܟ ܡ
ܕܡ ܝܐ.
ܠܚܪܒܡ ܫܡ.
ܕܒܫܝ ܕܡ.
ܕܝܪ ܐ ܡ
ܕܫܐ ܐܝ ܕܝ.
ܫ ܒܐܝ ܕܫܡ.

the ember which Tamar
took away at her departure.[22]
This is the blood
through which are sanctified
the body and soul
divinely.
This is the cup
which appeared
in the cup of Joseph
when he scried.[23]
This is the blood
through which are reconciled
heaven and earth,
that they enjoy harmony with each another.[24]
This is the cup
in which are contained
mercy and judgment,
life and death.
This is the blood through which
he comes and avenges

[22] See 2 Sam 13:19.
[23] See Gen 44:5.
[24] See Col 1:20–22.

*fol. 58v

ܒܬܪ ܡܫܝܚܐ *
ܕܫܘܪܝ ܟܬܒ
ܕܟܐ ܐܢ ܗܘ
ܐܡܪ ܠܬܠܡܝܕ
ܕܟܣܐ ܕܝܠܝ
ܒܪܟ ܘܩܕܫ
ܕܟܠ ܐܢ
ܕܐܢ ܒܪܝܬ ܐܢ
ܟܣܐ ܕܒܪ ܐܢ
ܕܐܢ ܫܠ ܬ
ܕܟܐ ܐܢ
ܕܡܫܝܚܐ ܐܡܪ
ܕܟܝܢܐ ܟܬܒ
ܐܢܐ ܐܡܪ
ܕܟܠ ܐܢ
ܐܡ ܒܫܡܝ ܐܢ
ܕܗܘܐ ܟܣܝܬ
ܫܡ ܟܬܒ
ܕܟܐ ܐܢ ܗܘ
ܒܪܟ ܐܒܝ

the blood of his beloved ones
upon those who shed it.
Take, drink
this cup,
for through it you shall bear
your trials.
Become drunken with it and obtain
hidden power,
for through it you will persevere
before persecutors.[25]
Drink of it
and cause all creation
to drink
most diligently.[26]
Through its power tread
upon serpents,[27]
and by means of its taste
you shall conquer death.[28]
The prophets of old
longed for me

[25] See John 15:18–16:4, 33.
[26] Cf. Mark 16:15–16.
[27] See Luke 10:19 (cf. Mark 16:18) and *Wash.* 141–42.
[28] Cf. John 6:54.

ܕܟܝ ܡܫܬܚܣܢ ܟܕ ܐ 450
ܕܟ ܡܥܒܕܢ ܟ
ܗܘ ܚܒ ܗܘ ܐܒܗ
ܡܢ ܟܠܡ ܡ
ܐܒܗ ܡܠ ܡܕ ܐ
ܐܠܗܝܢ
ܕܗ ܡܕ ܕܐ
ܫܠ ܟܠܡ ܟ
ܡܕ ܐܚܝ
ܕܟ ܐ ܒܪ 460
ܡܫܬܥܒܕ
ܡܫܬܡܥ
ܟܒܪ ܡܠ
ܟܒܪ ܐ
ܕܟ ܡ
ܫܡܥ
ܡܒ ܐ
ܠܟ ܟܒܪ
ܐ ܟ ܐ ܠ

and the righteous desired
to see me.[29]
They fell asleep in groans
and sadness
because they did not see me
as they had desired.
Blessed are you,
O my disciples,
that with your mouths
you have eaten me.[30]
And lest you forget
this evening,
which for you has been better
than the day;
lest you forget
this time
when you have tasted
divinity;
this moreover
I command you,

[29] See Matt 13:17; cf. Luke 10:23–24; 24:25–27, 44; John 8:56; Heb 11:13; 1 Pet 1:10–12.

[30] See Matt 13:16.

ܕܡܫܬܐ. 470
ܕܚܒ ܐܢܫ.
ܐܚܕ ܡܫܝܚܐ.
ܕܐܝܟ ܕܐܢܐ.
ܕܐܡܪ ܠܟ.
ܐܢܐ ܗܘ.
ܠܟ ܐܡܪ.
ܐܢܐ ܗܘ.
ܕܐܝܟ ܕܐܢܐ.
ܐܢܐ ܗܘ. 480
ܐܡܪ ܠܟ.
ܐܢܐ ܗܘ.
ܕܐܝܟ ܕܐܢܐ.
ܐܢܐ ܗܘ.
ܐܢܐ ܗܘ.
ܐܢܐ ܗܘ.
ܐܢܐ ܗܘ.
ܐܢܐ ܗܘ.
ܐܢܐ ܗܘ.

O beloved ones
and children of the mystery—
Let this memorial
not cease
among you
henceforth to the very end.
May you do so for me,
my brothers,
at all times,
and remember me.[31]
Eat my body—
forget me not!
Drink my blood—
forsake me not!
May there be in the church
a great memorial
and in the world
this pasch.[32]
May this day
be more holy

[31] See Luke 22:19; 1 Cor. 11:24.
[32] See Exod 12:14–17.

490 ܕܐ ܫܬܩ ܗ̇ܘ ܕܐ ܕܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ

500 *ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ

and blessed and beautiful
than all other days.[33]
On it shall be consoled
all who grieve;
on it shall be set free
all who are subject;
on it shall be redeemed
all who are oppressed;
on it shall be set free again
all who are imprisoned.
On it shall be sanctified
the visible waters
of baptism;
and on it again shall be made ready
baptism.
On it shall be begotten
a perfect people;
on it shall they become young
who have grown old;
on it shall multiply unto me

[33] See Exod 12:16; Lev 23:7; Num 28:18.

ܐܡܪ ܠܗ ܝܫܘܥ. 510
ܠܐ ܐܟܠ ܐܢܫ ܡܢ
ܗܕܐ ܕܐܢܐ ܡܫܬ
ܠܟܘܢ ܐܠܐ ܒܫܡܝ
ܗܕܐ ܕܐܢܐ ܡܫܬ
ܠܟܘܢ ܒܫܡܝ ܐܚܪܢ
ܗܕܐ ܕܐܢܐ ܡܫܬ
ܠܟܘܢ ܒܫܡܝ ܐܚܪܢ
ܗܕܐ ܕܐܢܐ ܡܫܬ 520
ܠܟܘܢ ܒܫܡܝ ܐܚܪܢ
ܗܕܐ ܕܐܢܐ ܡܫܬ
ܠܟܘܢ ܒܫܡܝ ܐܚܪܢ
ܗܕܐ ܕܐܢܐ ܡܫܬ
ܠܟܘܢ ܒܫܡܝ ܐܚܪܢ
ܗܕܐ ܕܐܢܐ ܡܫܬ
ܠܟܘܢ ܒܫܡܝ ܐܚܪܢ
ܗܕܐ ܕܐܢܐ ܡܫܬ
ܠܟܘܢ ܒܫܡܝ ܐܚܪܢ
ܗܕܐ ܕܐܢܐ ܡܫܬ
ܠܟܘܢ ܒܫܡܝ ܐܚܪܢ

children on earth;
and on it shall be raised up
humanity unto heaven.
Now everything
is fulfilled concerning it,
and the mysteries are sealed,
as well as the parables.
Go forth in joy
from the upper room
and enter into creation
as merchants.
Proclaim me
throughout the earth
and give me to eat
to the human race.
Whoever is a slave
shall be free in me
and whoever is unclean
shall be sanctified in me.
The king and the slave

ܕܒܝܫ ܕܒܝ. 530
ܡܢ ܫܠܝܚ.
ܕܐܝܠ ܕܐܒܝ.
ܥܡ ܬܠܡܝܕ.
ܠ ܢܫܬܒܚ ܒܝ.
ܐܝ ܡܢܫ ܐܢ.
ܕܐܬܟ ܥܡ.
ܕܐܢܫ ܐܢܐ.
ܡܢ ܬܠܡ ܒܝ.
ܕܐܢܬ ܠܐܡܐ.
ܕܐܝܟ ܐܝܢ 540
ܕܐܝܢ.
ܕܐܬܝܟ.
ܕܐܢܫ ܐܢ.
ܕܐ ܐܡܪ ܐܢ.
ܠ ܢܫܬ ܒܝ.
ܐܢ ܕܐܡܪ ܒܝ.
ܡ ܢܫܬ.
ܐܢ ܕܐܡܪ ܒܝ.
ܡ ܢܫܬ.
ܕܐܡܪ ܐܡܪ.

shall come to me,
for I am the same
for whomever seeks me.
The maid-servant and mistress
shall draw nigh unto me,
for I have
no regard for appearance.[34]
The humble and the great
shall drink of my blood,
for there is one cup,
without distinction.
I go now
to my business,
and go you forth
in peace from here.
I go to do
the work of the cross,
and I shall descend to raise up
fallen Adam.
Abide in my rest,
and do not grieve,
until I ascend
from the tomb.
Rest in peace,
for in victory
I shall come to you,
and in glory."

[34] See Deut 10:17; 2 Chr 19:7; Gal 2:6.

ܐܡܪ ܠܗ ܡܪܝ ܒܪ ܐܢܫܐ. 550
ܕܐܦ ܒܝܕ ܥܒܕܐ
ܠܐ ܡܫܟܚ ܠܗ.
ܥܠ ܗܢܐ ܐܬܐ ܒܪ ܐܢܫܐ.
ܠܐ ܢܫܬܒܩ ܠܗ
ܐܠܐ ܒܓܘ ܡܝܬ ܘܩܡ.
ܒܬܠܬ ܝܘܡܝ.
ܘܐܬܐ ܐܠ ܬܠܡܝܕܘܗܝ
ܘܐܫܟܚ ܠܗ ܡܝܬ.
ܘܐܡܪ ܠܗ ܡܐ ܐܢܬ ܥܒܕ ܠܝ. 560
ܐܠ ܬܫܬܟܚ ܠܝ.
ܐܠ ܬܫܬܟܚ ܠܝ
ܐܠ ܬܫܬܟܚ ܠܝ ܐܠ ܬܫܬܟܚ ܠܝ.
ܐܠ ܬܫܬܟܚ ܠܝ ܐܠ ܬܫܬܟܚ ܠܝ
ܐܠ ܬܫܬܟܚ ܠܝ ܐܠ ܬܫܬܟܚ ܠܝ.
ܐܠ ܬܫܬܟܚ ܠܝ ܐܠ ܬܫܬܟܚ ܠܝ
ܐܠ ܬܫܬܟܚ ܠܝ ܐܠ ܬܫܬܟܚ ܠܝ.
ܐܠ ܬܫܬܟܚ ܠܝ ܐܠ ܬܫܬܟܚ ܠܝ
ܐܠ ܬܫܬܟܚ ܠܝ ܐܠ ܬܫܬܟܚ ܠܝ. 570
ܐܠ ܬܫܬܟܚ ܠܝ ܐܠ ܬܫܬܟܚ ܠܝ
ܐܠ ܬܫܬܟܚ ܠܝ ܐܠ ܬܫܬܟܚ ܠܝ
ܐܠ ܬܫܬܟܚ ܠܝ ܐܠ ܬܫܬܟܚ ܠܝ
ܐܠ ܬܫܬܟܚ ܠܝ ܐܠ ܬܫܬܟܚ ܠܝ
ܐܠ ܬܫܬܟܚ ܠܝ ܐܠ ܬܫܬܟܚ ܠܝ
ܐܠ ܬܫܬܟܚ ܠܝ ܐܠ ܬܫܬܟܚ ܠܝ

❖ ❖

Apparatus Criticus

31 ܠܚ A[1]] ܚ A

52 ܐ] ܐ A[1]

67 ,ܡ] + ܕܚܝ A scr. et del. (dittogr.)

71 ܐܠܦܐ] ܐܠܦܐ B (err. typogr.?)

75 ܟܕܐܠܐܕܚ] + ܕܐܡ A^2 mg.

76 ܐܚ] ܐܚܐ A^2

94 ܡܐܠ] + ⁘ܐܚ ,ܐܟܐ A^5 : + ⁘ܟܝܣܟ ܟܐ A^4 mg.

137 ܟܐܐ] ܟܐܒܟܐ A^2 superscr. — ܡܐܠܐ] + ܟܐܐܡ ܒ A^2 mg. (glossa)

145 ܟܐܐ] + ܟܐܐܡ ܒ A^2 mg. et ܟܐܐܡ A^4 rescr. (glossa) — ܟܚܝܐ A^1B^{marg}] ܟܚܥܐ ABO

147 ܟܕܝܐܚܐܕ] ܟܕܝܐܚܐܕ B

157 ܟܡܕܚܠ] + ܟܡܐܚ ܐܚܠܥ A^{2marg}BO (prorsus contra metrum)

187 ܐܚ] ܐܚ A^1B

238 ܐܚ] + ܚܡܡܚ ,ܐܟܐ A^5

253 ,ܩܩ] ,ܩܩ A^1

266 ܟܡܐ] + ܟܠ A (omitte metri causa; glossam putat B)

271 ܟܠܐ] ܟܠܐ V conj.

276 ܟܐܡ ܠܥܐ] ܠܥ V conj.

300 ܥܕ A^1] ܐܕ A

370 ܐܥܠ] ܐܡܚܠ conj. V (cf. Gen 44:5)

439 ܢܨ V conj.] ܢܦ AB

461 ܡܥܐܡܟ] ܡܥܐܡܟ B

464 ܡܠܡܚ] + ܐܢ A^2

486 ܒܕܚܡܠ A^1] ܚܡܠ A

535 ܐܡܒܥ A^1] ܒܒܥ A

574 ܟܕܐܚܐ] ܟܕܐܚܐ B^{marg} (a. corr. putat)

ON THE WASHING OF THE FEET

The *soghitha* of the *memra*

Our Lord led his Twelve
and came to the house to wash them.
He seated them at table as an heir[1]
and he rose up (and) served as a friend.
He poured still waters
and bore the washbasin.
He took a towel, he girt his loins …[2]
and my tears flowed and my mind was pricked.
I hid my face in fear
and averted my eyes in alarm.
I was desperate to leave, for I could not bear
to look upon him who stooped over and washed them.
I crossed the house and raised my voice:
"Why was this done?
For dust sits before his Creator
and his Lord rises and washes his feet."
I searched the prophets but was not able
to learn from them if they had written of this.
The spirit took me, like Ezekiel,[3]

[1] See Matt 21:38; Mark 12:7; Luke 20:14 (Parable of the Vineyard and the Tenants); Rom 8:17; Heb 1:2.

[2] See John 13:4–5.

[3] See Ezek 8:3; 37:1; 40:1–2.

[ON THE WASHING OF THE FEET]

*fol. 59v / B566

*ܡܫܚܐ ܕܡܪܝ ܥܡ ܬܠܡܝܕܘܗܝ.

ܐܝܟ ܕܐܝ ܡܫܟܚ ܠܗ.
ܥܡ ܬܠܡܝܕܘܗܝ ܕܡܪܝ ܥܡ.
ܟܕ ܐܬܐ ܠܘܬ ܫܡܥܘܢ
ܟܕ ܐܬܐ ܠܘܬ ܐܢܕܪܐܘܣ
ܟܕ ܐܬܐ ܠܘܬ ܦܝܠܦܘܣ
ܟܕ ܐܬܐ ܠܘܬ ܬܘܡܐ
ܟܕ ܐܬܐ ܠܘܬ ܡܬܝ
ܟܕ ܐܬܐ ܠܘܬ ܒܪܬܘܠܡܝ
ܟܕ ܐܬܐ ܠܘܬ ܡܬܬܝܐ
ܟܕ ܐܬܐ ܠܘܬ ܬܐܕܘܣ
ܟܕ ܐܬܐ ܠܘܬ ܫܡܥܘܢ ܩܢܝܐ
ܟܕ ܐܬܐ ܠܘܬ ܝܗܘܕܐ ܐܝܫܩܪܝܘܛ
ܟܕ ܐܬܐ ܠܘܬ ܫܡܥܘܢ ܟܐܦܐ
ܟܕ ܐܬܐ ܠܘܬ ܝܘܚܢܢ ܘܝܥܩܘܒ
ܟܕ ܐܬܐ ܠܘܬ ܐܢܕܪܘܢܝܩܘܣ
ܟܕ ܐܬܐ ܠܘܬ ܦܛܪܘܣ ܘܦܘܠܘܣ
ܟܕ ܐܬܐ ܠܘܬ ܫܡܥܘܢ ܘܠܘܛ
ܟܕ ܐܬܐ ܠܘܬ ܐܢܕܪܐܘܣ ܘܬܘܡܐ
ܟܕ ܐܬܐ ܠܘܬ ܦܝܠܦܘܣ ܘܒܪܬܘܠܡܝ
ܟܕ ܐܬܐ ܠܘܬ ܡܬܬܝܐ ܘܬܐܕܘܣ
ܟܕ ܐܬܐ ܠܘܬ ܝܘܚܢܢ ܘܝܥܩܘܒ ܒܪܝ ܙܒܕܝ
ܟܕ ܐܬܐ ܠܘܬ ܫܡܥܘܢ ܩܢܝܐ ܘܝܗܘܕܐ ܐܝܫܩܪܝܘܛ
ܟܕ ܐܬܐ ܠܘܬ ܫܡܥܘܢ ܟܐܦܐ ܘܫܡܥܘܢ ܩܢܝܐ
ܟܕ ܐܬܐ ܠܘܬ ܝܘܚܢܢ ܘܝܥܩܘܒ ܒܪܝ ܙܒܕܝ ܘܐܢܕܪܘܢܝܩܘܣ
ܟܕ ܐܬܐ ܠܘܬ ܦܛܪܘܣ ܘܦܘܠܘܣ ܘܬܘܡܐ
ܟܕ ܐܬܐ ܠܘܬ ܫܡܥܘܢ ܘܠܘܛ ܘܒܪܬܘܠܡܝ
ܟܕ ܐܬܐ ܠܘܬ ܐܢܕܪܐܘܣ ܘܬܘܡܐ ܘܡܬܬܝܐ
ܟܕ ܐܬܐ ܠܘܬ ܦܝܠܦܘܣ ܘܒܪܬܘܠܡܝ ܘܬܐܕܘܣ
ܟܕ ܐܬܐ ܠܘܬ ܝܘܚܢܢ ܘܝܥܩܘܒ ܒܪܝ ܙܒܕܝ ܘܫܡܥܘܢ ܩܢܝܐ
ܟܕ ܐܬܐ ܠܘܬ ܝܗܘܕܐ ܐܝܫܩܪܝܘܛ ܘܫܡܥܘܢ ܟܐܦܐ
ܟܕ ܐܬܐ ܠܘܬ ܝܘܚܢܢ ܘܝܥܩܘܒ ܒܪܝ ܙܒܕܝ ܘܐܢܕܪܘܢܝܩܘܣ
ܟܕ ܐܬܐ ܠܘܬ ܦܛܪܘܣ ܘܦܘܠܘܣ ܘܬܘܡܐ ܘܫܡܥܘܢ ܩܢܝܐ
ܟܕ ܐܬܐ ܠܘܬ ܫܡܥܘܢ ܘܠܘܛ ܘܒܪܬܘܠܡܝ ܘܝܗܘܕܐ ܐܝܫܩܪܝܘܛ
ܟܕ ܐܬܐ ܠܘܬ ܐܢܕܪܐܘܣ ܘܬܘܡܐ ܘܡܬܬܝܐ ܘܫܡܥܘܢ ܟܐܦܐ
ܟܕ ܐܬܐ ܠܘܬ ܦܝܠܦܘܣ ܘܒܪܬܘܠܡܝ ܘܬܐܕܘܣ ܘܝܥܩܘܒ ܒܪܝ ܙܒܕܝ

and straightway set me down among the heralds.
I saw that they were prostrate and lay in Sheol,
and that was worse to me than the former (spectacle).
Again my tears were abundant and my groans great,
and mournfully I asked them:
"I beseech you, prophets of my Lord,
listen patiently for a moment.
A wondrous vision I have seen with my eyes
and I wish to rehearse (it) before all of you.
My mind quakes with fear
and my reason's inflamed with terror.
I beseech you, prophets of my Lord,
listen patiently for a moment:
The one of whom you proclaimed that he is fire and spirit
and a mighty flame;[4]
the one of whom you proclaimed that he is not seen
just as he is, because his visage is hard to bear;
the one of whom you proclaimed that one cannot
see his person[5] and live in the world;
the one of whom you proclaimed that for fear of him

[4] See Exod 3:2; Deut 4:24; 9:3; Ezek 8:2; Dan 7:9.
[5] See Exod 33:20.

ܘܐܦ ܒܗܕ ܡܠܦܢܐ ܕܐܡܪ ܠܢ ܗܘ ܕܐܢ ܐܝܟ ܕܐܢܐ ܥܒܕܬ ܠܟܘܢ ܐܦ ܐܢܬܘܢ ܗܟܝܠ ܥܒܕܘ ܐܚܕ ܠܐܚܪܢ ܕܐܦ ܐܢܐ ܠܐ ܐܬܝܬ ܕܐܬܚܕܡ ܠܗ ܐܠܐ ܕܐܫܬܡܫ ܘܐܬܬ ܢܦܫܗ ܦܘܪܩܢ ܠܣܓܝܐ ܠܟܠ ܒܢܝ ܐܢܫܐ ܗܘ ܕܐܢܐ ܐܬܝܬ ܕܐܦ ܐܢܐ ܐܫܬܡܫ ܘܐܬܬ ܢܦܫܝ

the faces of the watchers are covered with their wings;[6]
the one of whom you said that Daniel saw him
upon his throne, the Ancient of Days;[7]
the one of whom you said that his gaze
alarms the world and makes creation tremble—[8]
see how he is made a servant and bears a washbasin,
and laves the feet of fishermen,
and dries them with a towel,
and his betrayer's along with them . . . !"
"Silence, man, stop nattering at us!
This is good news you have delivered to us!
If it is true that this has come to pass,
there is hope for the whole world, and blessedness.
It has been a long wait for us here,
for we have been expecting this announcement.
So now all of us rejoice because of it—
the word of our books does not lie!
Come now, do not grieve;
give thanks and praise, and do not be distraught."
After these things, in my distress, I returned

[6] See Isa 6:2, 5.
[7] See Dan 7:9.
[8] See Job 9:6; Ezek 38:20.

ܡܫܝܚܐ ܕܚܝ ܕܒܪ ܕܐܝ ܐܢܐ ܗܘ 40
ܕܐܡܪ ܠܟ ܐܝܟ ܐܡܪ ܠܗ ܠܐ.
ܡܢ ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܗ.
ܕܐܡܪ ܠܟ ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ.
ܕܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ.
ܕܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ.
ܕܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ.
ܕܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ.
ܕܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ.
ܕܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ.
ܕܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ. 50
ܕܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ.
ܕܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ.
ܕܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ.
ܕܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ.
ܕܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ.
ܕܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ.
ܕܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ.
ܕܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ.

and straightway arrived in the house.
I saw him who was cheerful and washing them,
and joyful was his countenance while serving them.
He grasped their feet and they were not consumed,
and when he poured the water it was not boiled away.
He washed from them toil and trouble,
and refreshed them, since they were to travel upon the way.[9]
He came to each of them, such was his love,
equally and without distinction.
He arrived at Judas and grasped his feet
and, though mouthless, the earth wailed.
The stones in the wall cried out,[10]
for they saw that the fire spared him.
My head fell to the earth and my ears heard
the sounds of lamentation which were broadcast,
and seemingly thus was uttered
a terrified response from the mouth of its lambs:
"At whom should we marvel and to whom direct our attention,
when terror rises up from both sides?
To him who sits, and whose heart is full

[9] "He grasped their feet and they were not consumed … He washed from them … refreshed them" (lns. 63, 65, 66). In all these instances, grammatical gender (fem.) indicates that the pronominal referent is the disciples' feet.

[10] See Hab 2:11.

*fol. 60v

*ܒܪܝܟ ܐܠܗܐ ܕܒܪ ܐܠܗܐ ܕܟܠ ܒܪܝܬܐ. 60
ܕܐܬ ܒܪ ܐܢܫܐ ܕܐܬ ܒܪ ܐܢܫܐ.
ܕܐܬ ܒܪ ܐܠܗܐ ܕܐܬ ܒܪ ܐܠܗ

of murder and treachery, and yet is not troubled?
Or to the other, who is full of mercy
and washes the feet of his murderer?"
There was great terror as the hand of our Lord
was falling on his murderer.
(But) our Lord did not reveal his wickedness;
he hid his iniquity and treated him as the others.
He came to Simon, and (Simon) was pricked in his heart.[11]
He arose before him and asked him:
"The feet of the watchers, out of fear,
are covered in heaven lest they be burned,[12]
and you have come to take in your hand, my Lord,
the feet of Simon, and to serve me?[13]
All of this you have made manifest to us,
your humility as well as your love.
In all of this you have honored us;
do not alarm us again now, my Lord.
The seraphim have never even touched the hem of your garment,
and see how you wash the feet of lowly men!
You, my Lord, are washing my feet for me—

[11] See John 13:6–10.
[12] See Isa 6:2.
[13] See John 13:12, 15.

ܗܠܐ ܕܒܚܠ ܗܠܐ ܕܫܦܪ ܗܘ. 80
ܗܘ ܕܫܒܩ ܪܚܡܘܗܝ ܕܥܠ ܟܠ.
ܟܠ ܕܫܒܩ ܠܚܛܗ ܠܐ ܢܫܬܟܚ ܒܗ.
ܐܝܟ ܕܐܡܪ ܡܫܝܚܐ ܠܬܠܡܝܕܘܗܝ.
ܕܐܢ ܠܐ ܐܚܫܘ ܐܚܫ ܠܟ.
ܠܐ ܢܗܘܐ ܠܟ ܚܠܩ ܥܡܝ.
ܠܐ ܢܗܘܐ ܠܟ ܚܠܩ ܒܗ ܟܠ.
ܡܢ ܕܐܬܚܫ ܒܡܫܝܚܐ ܠܐ ܢܬܛܗܪ ܟܠ.
ܐܦ ܐܢ ܐܢܐ ܐܬܚܫ ܒܟ ܐܦ ܐܢ ܐܢ.
ܠܐ ܡܢ ܕܐܬܚܫ ܒܡܫܝܚܐ ܠܐ ܢܬܛܗܪ ܟܠ.
ܐܠܐ ܐܦ ܪܓܠܝ ܒܠܚܘܕ ܐܢ ܐܬ ܠܝ. 90
ܐܡܪ ܠܗ ܫܡܥܘܢ ܟܐܦܐ* ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ. *fol. 61r
ܐܦ ܐܢ ܐܢܐ ܐܬܚܫ ܒܟ ܐܦ ܐܢ ܐܢ.
ܠܐ ܡܢ ܕܐܬܚܫ ܒܡܫܝܚܐ ܠܐ ܢܬܛܗܪ ܟܠ.
ܐܠܐ ܐܦ ܪܓܠܝ ܒܠܚܘܕ ܐܢ ܐܬ ܠܝ.

Who may hear of it and not be pricked?
You, my Lord, are washing my feet for me—
What land is able to bear it?
This report of what you have done
will strike awe in all creation.
This news of what has happened on earth
will strike terror into the assemblies of heaven.
Depart, my Lord, leave, for I shall not permit this!
I worship you, for I am a debtor.
On the surface of the sea I walked at your order
and at your command I traversed the waves,[14]
and was not this first thing enough for me?
This latter thing which you endow me with, even greater—
It's not possible, my Lord, that this should happen!
The report of it alone strikes terror in creation.
It's not possible, my Lord, that this should happen!
For it is a great burden beyond measure."
"If this is not possible,
you have no share with me on my throne.
If this is not possible,

[14] See Matt 14:28–31.

ꠅꠞꠔꠣ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ 100
ꠔꠞꠣꠇ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ ꠔꠞꠣꠇ.
ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ.
ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ.
ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ.
ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ.
ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ.
ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ.
ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ.
ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ.
ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ. 110
ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ.
ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ.
ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ.
ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ.
ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ.
ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ.
ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ.
ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ.
ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ ꠔꠞꠣꠇ ꠅꠞꠔ ꠇꠣ.

give back to me the keys which I committed to you.[15]
If this is not possible,
your authority is also taken from you.
If, as you have said, this is not possible,
you are not able to be a disciple.
If, as you have said, this is not possible,
you shall never taste a portion of my body."
Then Simon began to petition
before the Merciful One and say to him:
"Wash not only my feet, my Lord,
but wash my hands and also my head."[16]
"Simon, Simon, there is one washing
with sanctifying water for the entire body."
Concluding the act of washing,
he then, out of love, commanded them:
"See, my disciples, whom I have served
and what work I have proclaimed to you.
Behold, I have washed and cleansed you.
[missing line][17]
Go with joy into the church

[15] See Matt 16:19.

[16] John 13:9.

[17] Meter would seem to require another verse here. There is a column break at this point in the manuscript (fol. 161v), a likely place for the scribe to have accidentally omitted a verse. From here on my line numbering is one less than Bickell.

ܒܗܠܝ ܐܢ ܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܗ ܕܐܡܪ

and tread its gates as heirs.[18]
Tread upon the Evil One and do not fear,
and upon the head of the serpent and do not be afraid.[19]
Travel the byways without fear
and let my word be proclaimed within citadels.
Sow the gospel within cities
and implant love within humanity.
Rehearse my proclamation before kings
and declare my faith amongst judges.
I who am your God,
behold, I have humbled myself, I have served you.
The pasch which I have performed for you is completed,
and I will cause the countenance of the whole world to rejoice."

[18] See Rom 4:13; 8:17; Heb 1:14; 6:12, 17.
[19] See Mark 16:18.

ܘܐܡܪ ܠܗ̇ ܫܡ̈ܥܘܢ ܠܟ ܐܝܟ ܕܐܡܪ̈ܬ ܠܝ. 140
ܘܐܡܪ ܠܗ̇ ܠܐ ܐܝܬ ܠܝ ܐܝܟ ܕܐܡܪ̈ܬ ܠܝ.
ܘܐܡܪ ܠܗ̇ ܠܐ ܐܝܬ ܠܝ ܡܢ ܗ̇ܘ ܕܐܡܪ̈ܬ ܠܝ.
ܘܐܡܪ ܠܗ̇ ܠܐ ܐܝܬ ܠܝ ܡܢ ܗ̇ܘ ܕܐܡܪ̈ܬ ܠܝ.
ܘܐܡܪ ܠܗ̇ ܠܐ ܐܝܬ ܠܝ ܡܢ ܗ̇ܘ ܕܐܡܪ̈ܬ ܠܝ.
ܘܐܡܪ ܠܗ̇ ܠܐ ܐܝܬ ܠܝ ܡܢ ܗ̇ܘ ܕܐܡܪ̈ܬ ܠܝ.
ܘܐܡܪ ܠܗ̇ ܠܐ ܐܝܬ ܠܝ ܡܢ ܗ̇ܘ ܕܐܡܪ̈ܬ ܠܝ.
ܘܐܡܪ ܠܗ̇ ܠܐ ܐܝܬ ܠܝ ܡܢ ܗ̇ܘ ܕܐܡܪ̈ܬ ܠܝ.
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ܘܐܡܪ ܠܗ̇ ܠܐ ܐܝܬ ܠܝ ܡܢ ܗ̇ܘ ܕܐܡܪ̈ܬ ܠܝ.
ܘܐܡܪ ܠܗ̇ ܠܐ ܐܝܬ ܠܝ ܡܢ ܗ̇ܘ ܕܐܡܪ̈ܬ ܠܝ. 150
ܘܐܡܪ ܠܗ̇ ܠܐ ܐܝܬ ܠܝ ܡܢ ܗ̇ܘ ܕܐܡܪ̈ܬ ܠܝ.
ܘܐܡܪ ܠܗ̇ ܠܐ ܐܝܬ ܠܝ ܡܢ ܗ̇ܘ ܕܐܡܪ̈ܬ ܠܝ.
ܘܐܡܪ ܠܗ̇ ܠܐ ܐܝܬ ܠܝ ܡܢ ܗ̇ܘ ܕܐܡܪ̈ܬ ܠܝ.

Apparatus Criticus

8 ,ܬܝܒ A[1]] ܝܒ AB — ܕܒܪ lege] ܒܪ A

10 ,ܫ A[1]] ܫ A

19 ,ܐܠܗ lege (B versio)] ܐܠܗ A : ܐܠܗ B editio (err. typogr.?)

21 ܡܝ A[1]] ܝ A

22 ܡ] ܪܡ B (contra metrum)

23 ,ܛܒ A[1]] ܒ A

27 ,ܛ A[1]] ܛ A

29 ,ܝ A[1]] ܡ A

57 ܠ] ܠܐ A a. ras. — ܠ A[1] (accipe metri sensusque causa)] A om.

63 ,ܫܒ A[1]] ܫܒ A

64 ,ܦ A[1]] ܦ A

65 ܡ A[1]] ܡ A

71 ,ܒ A[1]] ܒ A

72 ܫܠ + A[1], textus tamen corruptus vid. (metri causa)

73 ܬܚܕ A[1]] ܥܚܕ A

74 ܡܚܚܗܡ A[1]] ܚܚܗܡ AB

86 ܒܥܡܚܡ A[1]] ܒܥܡܡ A

88 ܫܡܚܡ A[1]] ܡܚܡ A

151 ܚܟ] ܚܗܡܪ V conj.

138 Linea deest

ON THE PASCH OF OUR LORD

Memra on the pasch of our Lord, by Mar Cyrillona

Whenever I read in the New (Testament),
    new things pour out of it unto me.
Whenever I meditate upon the Gospel,
    the gospel of life greets me.
The proclamation of John
    has met me and caused me to marvel greatly.
John and his colleagues
    have become the well-springs of creation;
humanity has drawn from them
    new and perfect life.
A thirsty world has been slaked by them
    and the people intoxicated through their words.
Therefore come, O hearer,
    let us learn the meaning of the lection,
in which great suffering is hidden
    and from which gladness springs forth.
Between sadness and joy
    the preacher must wend and go.
After the mysteries were fulfilled

[ON THE PASCH OF OUR LORD]

*fol. 62r / B576

*ܗܕܐ ܒܗܕ ܫܘܚ ܠܟ ܡܗܝܡܢ
ܡܠܝܐ.

ܐܡܪ ܐܢܐ ܒܪ ܡܫܝܚܐ.
ܫܠܝ ܠ ܟܬܒ ܡܫܝܚܐ.
ܐܡܪ ܐܢܐ ܒܪ ܐܠܗܐ.
ܕ ܒܚܝܐ ܡܢ ܡܫܝܚܐ
ܒܫܡܝܐ ܘܒܐܪܥܐ.
*B577 ܐܫܬܡܗܕ ܒܗ ܕ ܒܚܝܐ
ܘܡܫܬܒܚ ܒܫܡ
ܡܫܝܚܐ ܐܡܝ ܟܐܦܐ
ܡܫܝܚܐ ܒܫܡ ܒܢܝ
10 ܐܝܟܢܐ ܕ ܡܫܝܚ ܡܢ
ܡܝ ܟܠܗ ܒܫܡ ܒܓܐ
ܒܫܡܝܐ ܘܒܐܪܥܐ.
ܟܐ ܡܢ ܐܠܗ ܠܐ ܐܫ
ܡܢܐ ܫܠܡ ܟܠ
ܟܝ ܡܢ ܐܢܫ
ܡܫܬܘܚ ܘܒ ܟܬܒ
ܡܫܝܚܐ ܒܪ ܐܠܗܐ
ܐܝ ܐܠܗܐ ܐܒ
ܐܝ ܐܠܗܐ ܪܘܚ
ܐܝ ܐܠܗܐ ܒܪ

and all of the scriptures brought to pass,
and our Lord had fulfilled with his gospel
all that his heralds had prophesied,
he then summoned his Twelve
and declared unto them, saying:
"Behold, we are going up to Jerusalem
so that everything which is written may be fulfilled.[1]
For I am being delivered up to the cross
and to shame and to scorn.
Do not be grieved about this,
for this is the life of creation.[2]
Indeed, for this have I descended to the earth
and become as one of her children,
lest the prophets who prophesied thus
should be made liars.
For if I withhold myself from the shame,
I withhold glory from humanity;
and if I withhold my back from the scourges,
I withhold salvation from sinners;
and if I withhold myself from judgment,

[1] See Matt 20:18–19; Mark 10:33–34; Luke 18:31–34.
[2] See John 6:33.

ܗܘ ܕܒܪ ܐܢܫ ܗܘ ܕܐܬ ܒܗ ܒܪ ܐܢܫ ܐܝ ܠܐ

I withhold my victory from my servants;
and if I withhold my head from the thorns,
I do not remove the curses;
and if I withhold my mouth from the vinegar,
I withhold my blood from the church;
and if I withhold myself from Sheol,
no one goes forth from it;
and if death does not swallow me,[3]
it gives not back all that it has taken.

Be glad, my disciples,
for today everyone is glad!
Exult, my heralds, rejoice!
for the bond is being torn into pieces
which originated in the Garden,
rent by the cross.[4]
My Father awaits me,
that I might go up and bring up with me
both the body and the soul
which death and the Evil One took captive.
The watchers await me,

[3] Cf. Isa 25:8; 1 Cor 15:54.
[4] See Col 2:14.

ܗܘ ܕܐܝܟ ܕܐܒܗ ܗܘ ܕܒܪ ܀
ܗܘ ܕܐܝܟ ܕܒܪ ܗܘ ܕܐܒ ܀
ܗܘ ܕܐܝܟ ܕܐܒ ܗܘ ܕܒܪ ܀
ܗܘ ܕܐܝܟ ܕܒܪ ܗܘ ܕܐܒ ܀
ܗܘ ܕܐܝܟ ܕܐܒ ܗܘ ܕܒܪ ܀
ܗܘ ܕܐܝܟ ܕܒܪ ܗܘ ܕܐܒ ܀
ܗܘ ܕܐܝܟ ܕܐܒ ܗܘ ܕܒܪ ܀
ܗܘ ܕܐܝܟ ܕܒܪ ܗܘ ܕܐܒ ܀
ܗܘ ܕܐܝܟ ܕܐܒ ܗܘ ܕܒܪ ܀
ܗܘ ܕܐܝܟ ܕܒܪ ܗܘ ܕܐܒ ܀

ܐܠܗܐ ܡܫܝܚܐ ܀
ܐܠܗܐ ܡܫܝܚܐ ܀
ܐܠܗܐ ܚܝܐ ܐܝܬ ܀
ܡܠܟܐ ܕܫܠܡܐ ܀
ܐܒ ܕܝܬܝܡܐ ܀
ܠ ܫܟܚ ܢܦܫ ܀
ܒܟܪ ܒܟܘܪ ܒܟܪ ܀
ܐܒ ܕܪܚܡܐ ܀
ܐܒ ܕܝܬܝܡܐ ܀
ܠ ܡܬܚܫ ܀

that I might go up and bring up with me
the sheep that was lost,[5]
which was found at my coming.
Heaven awaits me,
that I might go up and bring up with me
the base body
which became divine by grace.
A throne awaits me,
that I might go up and sit upon it,
and cause Adam to sit with me,
the prostrate one who has been raised up.
A cloud awaits me,
that it might take me from the mount,
and become as a chariot
for the Child of the Virgin.[6]
Paradise and the Garden
both await me,
that I might bring Adam with me
and in them make him king.
Rejoice greatly at this

[5] See Matt 18:10–14; Luke 15:3–7.
[6] See Acts 1:9.

ܒܗ ܡܫܝܚܐ ܡܫܝܚܐ. 60
ܐܡܝܢ ܗܘ ܐܝܬ ܟܝܢ.
ܫܟܝܢܐ* ܕܒܟܠܗ. *B578
ܠ ܡܫܬܡܥ ܡܕܡ.
ܒܗ ܡܫܝܚܐ ܡܫܝܚܐ.
ܡܘܫܒܚܐ ܐܝܟܐ.
ܐܡܝܢ ܕܫܠܡ ܫܡܐ.
ܠ ܡܫܬܡܥ ܡܫܝܚܐ
ܫܡܐ ܕܒܗ ܡܫܝܚܐ.
ܒܗ ܩܐܡ ܒܗܘܢ
ܩܕܝܫܐ ܡܫܝܚܐ. 70
ܠ ܡܫܬܡܥ ܡܕܡ
ܫܡܐ ܕܒܗ ܩܐܡ ܟܠ
ܐܡܝܢ ܐܡܝܢ ܣܝܡ
ܡܠܐ ܕܟܠ ܟܠ
ܩܕܝܫܐ* ܡܫܬܒܚ. *fol. 63r
ܠ ܡܫܬܡܥ ܐܡܝܢ
ܒܗ ܩܐܡ ܟܠ
ܡܫܬܒܚ ܐܡܝܢ
ܕܐܝܬ ܒܗ ܟܠ

which I have revealed and said to you,
for I go wholly to my Father
but remain wholly with my own.
I have trodden and finished
the road on which I have come.
The contest has ended,
Adam has received a crown.
I have crushed the head of the serpent
and have strengthened the heel of all.[7]
I accepted the trial
and have provided solace to the soul of all.
As a vagabond I have wandered
and everyone has returned to me.
There is only one thing barring the way,
which concludes all these things;
the cross awaits me—
on it I will be stretched out
and will stretch out from it
my mercies upon the world.

O my disciples,

[7] See Gen 3:15.

80 ܕܒܝܫ ܐܝܬ ܒܗ ܡܕܡ ܕܠܐ ܛܒ ܠܗ ܐܝܬ ܒܗ ܡܕܡ ܕܛܒ ܠܗ ܡܫܬܘܬܦ ܒܝܫܐ ܥܡ ܛܒܐ ܡܫܬܘܬܦ ܒܛܒܐ ܥܡ ܒܝܫܐ ܕܐܝܬ ܒܗ ܡܕܡ ܕܠܐ ܛܒ ܠܗ ܐܝܬ ܒܗ ܡܕܡ ܕܛܒ ܠܗ ܕܒܝܫ

take heart!
For you there is rest,
and for me conflict.
For you a glory
which cannot be taken away,
and for me a victory
which cannot be destroyed.
For you an authority
greater than (that of) the watchers,
and for me humiliation
betwixt thieves.[8]
For you curing
diseases,
and for me mingling
amongst the dead.
For you, in heaven,
thrones,[9]
and for me, upon the earth,
a borrowed foal.[10]
Yours, Simon,

[8] Matt 27:38; Mark 15:27; Luke 23:33; John 19:18.
[9] Matt 19:28.
[10] See Matt 21:2–7; Mark 11:2–7; Luke 19:30–35; John 12:14–15.

ܗܘ ܕܐܡܪ. 100
ܠܟܢ ܐܡܪ.
ܐܢܫ ܚܕ ܡܢ
ܐܝܬܝܗܘܢ ܟܗܢ.
ܕܢܣܒ ܠܗ
ܠܡ ܫܡܥܘܢ.
ܕܢܫܬܘܩ ܠܗ
ܠܡ ܡܨܝܢ.
ܕܢܫܬܘܩ ܠܗ
ܠܡ ܡܨܝܢ.
ܕܐܢ ܠܐ ܐܝ
ܠܡ ܫܡܥܘ.
ܕܐܢ ܠܐ ܐܝ 110
ܠܡ ܫܡܥܘ.
ܐܢ ܐܝܬ ܚܕ
ܠܡ ܫܡܥ.
ܐܢ ܐܝܬ ܚܕ
ܠܡ ܫܡܥ.
ܐܢ ܐܝܬ ܚܕ
ܠܡ ܫܡܥ.
ܐܢ ܐܝܬ ܚܕ
ܠܡ ܫܡܥ.

is the key of the kingdom,[11]
and for me is my cross,
the key to tombs.
You will cleanse lepers,
cause the lame to walk,[12]
tread demons underfoot,
cast out spirits,[13]
vanquish kings
with your arguments[14]
and judges
with your answers,[15]
and folly
with your truth,
and the wise
with your teachings.
This is the authority
and this is the honor
which are yours,
O my disciples—
and joy also,

[11] See Matt 16:19.

[12] See Matt 11:5; Luke 7:22 (of Jesus); Mark 16:18.

[13] See Matt 10:8; Mark 16:17; Luke 10:17–20.

[14] Ln. 128 was omitted from the edition of Bickell. My line numbers from 128 to 220, therefore, do not correspond to Bickell, but instead to this edition. At 220 a numbering error by Bickell brings both editions back into correspondence.

[15] See Matt 10:17–18; Mark 13:9; Luke 21:12–13; John 16:8–11.

ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢܐ ܕܡܘܬܐ. 120
ܘܠܐ ܐܫܟܚ ܠܗ ܫܘܠܛܢܐ.
ܗܘ ܕܐܝܬ ܒܗ ܚܝܐ ܕܠܥܠܡ.
ܘܠܐ ܫܠܛ ܒܗ ܡܘܬܐ ܕܠܥܠܡ. *fol. 63v
ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܕܚܝܐ ܕܠܥܠܡ.
ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܕܡܠܟܘܬܐ ܕܠܥܠܡ.
ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܕܫܘܠܛܢ ܕܠܥܠܡ.
ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܕܟܠ ܫܘܠܛܢ ܕܠܥܠܡ.
ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܕܟܠ ܫܘܠܛܢ ܕܠܥܠܡ.
ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܕܟܠ ܫܘܠܛܢ ܕܠܥܠܡ.
ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܕܟܠ ܫܘܠܛܢ ܕܠܥܠܡ. 130
ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܕܟܠ ܫܘܠܛܢ ܕܠܥܠܡ.
ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܕܟܠ ܫܘܠܛܢ ܕܠܥܠܡ.
ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܕܟܠ ܫܘܠܛܢ ܕܠܥܠܡ.
ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܕܟܠ ܫܘܠܛܢ ܕܠܥܠܡ.
ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܕܟܠ ܫܘܠܛܢ ܕܠܥܠܡ.
ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܕܟܠ ܫܘܠܛܢ ܕܠܥܠܡ.
ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܕܟܠ ܫܘܠܛܢ ܕܠܥܠܡ.
ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܕܟܠ ܫܘܠܛܢ ܕܠܥܠܡ. *B579
ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܕܟܠ ܫܘܠܛܢ ܕܠܥܠܡ.

because of my grace,
I shall increase for you,
if you confess (me).
For I will be with you;
I go to labor
in all creation
to accomplish your desires.
And if you desire
to abide in me,
and there is love
in your hearts,
as soon as I have gone up
to my hidden Father,
I will pray
for you
that he send his power
to you,[16]
treasures and riches
which cannot be stolen.[17]
The Spirit shall come

[16] See John 14:16; Luke 24:49; Acts 1:4, 8.
[17] See Matt 6:19–20; Luke 12:33.

ܗܘ ܕܒܪ ܐܢܫܐ ܗܘ ܕܐܬܚܙܝ ܒܗ ܒܪ ܐܢܫܐ ܕܢܬܚܙܐ

with its tongues[18]
and the Paraclete
with its revelations.
A new speech
will rest upon you;
the wings of the Spirit
shall enfold you.[19]
They shall fly (down)
from on high
and rest
upon your mouths.
Fire will rest
upon your lips
and a flame
in your mouths."
The mouth is closed
yet swallows fire;
the tongue is silent
yet conceives.
The tongue of the body

[18] See Acts 2:3–4.
[19] See Matt 3:16.

ܕܡܬܠ ܒܗ ܀ 160
ܕܐܠܦܐ ܀
ܕܡܬܠ ܒܗ ܀
ܕܫܒܥ ܫܒܬܐ ܀
ܒܫܒܬܐ ܒܗ ܀
ܕܫܒܬ ܀
ܒܫܒܬܐ ܕܐ ܀
ܒܫܒܬ ܀
ܕܫܒܬ ܒܗ ܀
ܒܫܒܬܐ ܀
ܕܐܬܟܢܫ ܒܗ ܀ 170
ܕܐܬܟܢܫ ܒܗ ܀
ܕܫܒܬ ܒܗ ܀
ܒܫܒܬܐ ܀
ܫܒܬܐ ܀
ܕܫܒܬ ܒܗ ܀
ܕܫܒܬ ܀
ܒܫܒܬ ܀
ܕܫܒܬ ܒܗ ܀
ܒܫܒܬ ܀

was not burned
by the tongue
of flame,
just as the bush
in the wilderness
was not burned
by the blaze.[20]
The disciples received
the tongue of fire,
a new speech
with which they were not born.
By the tongue of the watcher
Mary received
a new conception
with which she was unacquainted.[21]
The […][22] tongues
of the Spirit descended
upon tongues
made of flesh,
and the divine

[20] See Exod 3:2.

[21] See Luke 1:26–38.

[22] Bickell rightly notes that meter requires another word here. He conjectures *raqiqe* ("fine," or perhaps "immaterial" [see Vandenhoff, review of *Ausgewählte Schriften*, 435]), but this is speculative and not reflected in Bickell's own translation. Vona adopts it tentatively (*Carmi*, 105).

ܠܥ ܚܝܢ. 180
ܡܢ ܠܥܠ.
ܕܡܫܬܥܐ.
ܕܐܠܗ ܒܪܢܫ.
ܕܐܝܬ ܐܟܐ.
ܕܠ ܫܘܒܚ.
ܡܢ ܟܠܗ.
ܠܥ ܕܐܝ.
*fol. 64r *ܕܐܬܠܐ ܐܠܗ.
ܒܫܒ ܩܛܠ.
ܕܡ ܠ ܡܛ ܕ. 190
ܚܠܥ ܚܝܢ.
ܒܐܝ ܒܐܠ.
ܚܠܩ ܒܒܫ.
ܕܡ ܠ ܡܛ ܕ.
ܫܐ ܠܥ.
[...] ܕܫܐ.
ܚܠ ܠܥ.
ܟܚܝܢ ܕܐܐ.
ܕ ܠ ܫܟ ܐ.

generation came
to the woman's
womb of flesh.

Then he began
to compare himself
to a grain of wheat,[23] a vineshoot,
and also to a grape,[24]
and through his love
he showed them
the mystery which resides
in those three (types).
Come therefore,
O hearer,
let us teach you the symbols
in which he resides.
The grain of wheat is silent
when they grind it,
just as our Lord
when they tried him.
It does not cry out

[23] See John 12:24.
[24] See John 15:1–8.

ܐܡܪ ܀ 200
ܠܗܘ ܕܚܝܐ ܀
ܗܕܐ ܗܘ ܕܐܡܪ ܀

ܐܝܟ ܕܥܒܕ ܀
ܒܪܝܟ ܐܠܗܐ ܀
ܕܐܒܪܗܡ ܐܒܗܝ ܀
ܐܒܗܝܟ ܗܘ ܀
ܒܪܝܟ ܐܢܬ ܀
ܐܦ ܐܢܐ ܀
ܐܡܪ ܐܢܐ ܀
ܕܐܫܬܘܒܚ ܀ 210
ܠܟ ܒܟ ܐܒܗ ܀
ܕܐܬܪ ܗܘ ܀
ܐܢܐ ܫܠܚ ܀
ܒܝܕܟ ܐܫܬܘܒܚ ܀
ܐܒܗ ܐܠܗܐ ܀
ܐܦ ܒܫܡܗ ܕܐ ܀
ܗܘ ܒܪܟ ܀
ܐܡ ܒܪܟ ܠܐ ܀
ܐܠܐ ܕܐ ܐܡ ܀

when they kill it,
just as our Lord
when they crucified him.
It gives itself over
to the hand of its killer,
just as our Lord
to the Jews.
It forsakes its chaff
like the garments
which our Lord forsook
in Sheol, and then went forth.[25]
The grain of wheat is silent
when they grind it,
becoming a corpse
yet living secretly.
In appearance it is dead,
wretchedly so,
(yet) it flourishes and lives
abundantly.
It thrusts its roots

[25] A reference to Jesus's empty tomb (see Luke 24:12).

ܕܐ ܡܠܟܐ ܕܟ. 220
ܕܢܚܢ ܢܚ.
ܕ ܒܠܚܡ ܠܟ.
ܟܬܒ ܕܟܬ.
ܠܟ ܡܠܟܐ ܕܟ.
ܕܢܚܢ ܢܚ.
ܠܫܡܥܢ.
ܟܬܒ ܟܬܒ.
ܐܡܪ ܠܟ.
ܕܢܚܢ ܢܚ.
ܟܬܒ ܐܢܓ. 230
ܫܡܥ ܟܬܒ.
ܕܐ ܡܠܟܐ *ܠܟ. *B580
ܟܬܒ ܟܬ.
ܟܬܒ ܟܬ.
ܟܬܒ ܟܬ.
ܟܬܒ ܟܬ.
ܟܬ ܟܬ.
ܟܬ ܟܬ.
ܟܬ ܟܬ.

into the depths, exploring;
it twines its stalks
in the loose earth.
Thunderclaps cry out
like avengers;
lightning flares
like torches.
It drinks milk
not present at its birth
and receives riches
not sown with it.
It bears up its offspring,
and the daughter grains
go up upon its shoulder,
above its head,
just as our Lord,
who bore and raised up
the captivity of the dead
from Sheol.[26]

It goes to the granary

[26] Cf. Ps 68:18; Eph 4:8.

ܕܡܫܝܚܐ ܕܡܬܚܙܐ. 240
ܦܫܚܐ ܕܝܠܗ.
ܕܒܚܝ ܕܟܢܫ.
ܡܢ ܐܡܪ.
ܕܐܬܝ ܥܡ.
ܕܡܬ ܡܫܐ.
ܐܬܟܚܕ ܥܡ.
ܕܐܠ ܟܬܒ.
ܐܠ ܐܠܐ ܕܐ.
ܕܐܝܟܐ ܕܡܫܐ.
ܐ*ܐܠ ܐܠܐ ܕܐ. 250 *fol. 64v
ܐܠܗ ܐܡܪ.
ܕܐܚܕ ܡܠܐ.
ܐܠܐ ܐܢ ܐܒ.
ܐܢ ܐܠ ܕ.
ܐܠ ܐܠ ܐܠ.
ܐܠ ܐܠ ܐ.
ܐ ܐ ܐ

as (our Lord goes) to Zion,
and from there to the mill,
as to the cross.
Judea bears him
like a maid-servant
and the church eats,
the elect lady.[27]
It is the fire
which cooks it;
it derives its savor
from its heat.
When all to which it is appointed
has been completed,
it proceeds to go
to the table of the king.
It fills the hungry
with its sweetness
and gives power
to those who eat it.
Likewise our Lord

[27] Cf. 2 John 1:1.

ܐܝܟ ܕܐܡܪ ܗܘ ܀ 260
ܕܐܝܬ ܠܗ ܀
ܐܝܟ ܕܐܡܪ ܀
ܠܐ ܐܫܬܟܚ ܠܗ ܀
ܕܒܟܠ ܡܕܡ ܀
ܕܐܝܬ ܠܗ ܀
ܕܐܝܬ ܠܗ ܀
ܕܐܡܪ ܗܘ ܀
ܒܬܠܬܐ ܀
ܐܝܟ ܕܐܡܪ ܀
ܒܗܕܐ ܀ 270
ܕܐܝܬ ܠܗ ܀
ܠܐ ܐܫܬܟܚ ܠܗ ܀
ܕܐܝܬ ܠܗ ܀
ܠܒܪ ܡܢ ܀
ܒܬܠܬܐ ܀
ܕܐܝܬ ܠܗ ܀
ܒܗܕܐ ܀
ܐܝܟ ܕܐܡܪ ܗܘ ܀
ܕܐܝܬ ܠܗ ܀

placed his body
on the table
of the holy altar,
and the people eat him
who hunger for him,
and are strengthened,
and tread upon death.

Let us now see why our Savior
compared himself to a vine:
"I am the True Vine
and my Father is the Vinedresser."[28]
In the vine of his body was buried
the sweetness of divinity;
into the vine of his body was grafted
the vineshoot and stem of our humanity.
From the vine of his body sprang forth for us
the drink which slaked our thirst;
from the stem of his humanity
streams flowed unto us, in his mercy.
The vine is silent when harvested,

[28] John 15:1.

ܡܝܟܐܝܠ ܡܚܡܐ. 280
ܠܐ ܦܝܕܝܢ.
ܟܪܘܒܐ ܫܟܝܢܐ.
ܟܟܝܒ ,ܡܠܟܐ
ܠܐ ܐܡ ܡܝܟܐ.
ܫܠܡ ܐܡܝܢ
ܘܐܡܪ ܠܐ ܐܪܡ̈ܐ

ܫܡ ܐܝܟ ܕܐܒ ܟܠ ܡܠ̈ܐ.
ܦܘܩ ܟܝܟ ܡܐܪ.
ܟܠ ܟܝܟ ܟܠ ܟܠ
ܟܠ ,ܡܘܕܝܢ ܐܢ ܟܐ 290
ܟܝܟܦܝܢ ܡܝܟܐ ܟܝܟ.
ܫܡܘܐ ܟܝܟ ܫܠܡ
ܟܝܟ ܡܝܟܐ ܟܝܟ.
ܟ̈ܐ ܟܡܐ ܟܝܟ
ܠ ܟܒ ܡܝܟܐ ܟܝܟ ܟ.
ܟܡܐ ,ܐܝܟ ܟܐ
ܟ ܟܐ ܡܐ ܟ.
ܟܝ ܟܐ *ܝܐ ܟܒ
ܠ ܟܝܟ ܟ ܟܝܟ ܟ.

*fol. 65r

just as our Lord when they judge him;
the vine is silent when it is gleaned,
just as our Lord when he is dishonored;
the vine is silent when they cut it down,
just as our Lord when they kill him.
Instead of that first vine,
which provided vinegar for its lord,[29]
the True Vine sprang up unto us
from the womb of the maid.
This is the vine which slakes the thirst
of humanity, and they receive life;
this is the vine which consoles
the soul of mourners with its drink;
this is the vine which with its wine
washes iniquity from creation.
This is the cluster who pressed himself out
in the upper room at eventide
and gave himself to his disciples in a cup,
which is the testament of truth.
O Vine, how mighty you are,

[29] See Deut 32:32-33; Isa 5:1–4; Matt 27:48.

ܗ ܡܢ ܕ ܚܝ ܗܘ 300
ܐܬܟܬܒ ܕ ܟܬܒ ܐܠ
ܐܬܝ ܕ ܚܝ ܗܘ
ܗ ܡܫܡܫ ܕ ܟܬܒ ܐܠ
ܗ ܡܠܐ ܕ ܚܝ ܗܘ
ܟܬܒ ܟܬܒ ܐ ܐܠ
ܐܡ ܐܒܐ ܡܢ ܐܠ
ܐܝܟ ܠ ܢܫ ܟܬܒ
ܐܠܐ ܫܡ ܐ ܡ
ܐܝܟ ܟܬܒ ܐ ܐܠ
ܐ ܡܫܝ ܐ ܐ 310
ܡܫܝ ܟܬܒ ܐ ܐܠ
ܐ ܟܬܒ ܐ* ܟ *B581
ܡܫܝ ܟܬܒ ܐ ܐܠ
ܐ ܐ ܐ ܐ ܐ ܐ
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whose riches never fail!
Robbers assaulted the vine,
stealing the leaves, but did not touch the grapes.
The Jews, like thieves,
fell upon the vine of our Savior,
taking his tunic and cloak,[30]
but the cluster and its wine they left.
The foxes rooted among the vinestems,[31]
but one alone withered;
the porcupine, whose raiment is spines,[32]
assaulted that vine;
it took possession of one wild grape,[33]
but the (good) grapes it did not harm.
Zion, the evil porcupine,
prevailed over Iscariot;
for thirty pieces of silver it seized
the sweetness that had been promised to it.[34]
It sought to destroy the vine,
but the watchmen raised the alarm;[35]
the prophets cried out in public

[30] See Matt 27:31, 35; Mark 15:20, 24; Luke 23:34.
[31] See Cant 2:15.
[32] See Isa 14:23; 34:11, 15.
[33] See Isa 5:2.
[34] See Matt 26:15.
[35] See Ezek 33:1–6.

ܐܡ ܕ ܒܗܝܡܬܐ ܫܝܒܘܩ ܐ. 320
ܠܡܬܐ ܚܠ ܠܐ ܐܟܠ.
ܐܝܟ ܕ ܒܗܝܡܬܐ ܐܟܠ ܐ.
ܐܡ ܕ ܒܗܝܡܬܐ ܫܝܒܘܩ.
ܒܗ ܚܠ ܐܟܠ ܐ.
ܒܗ ܚܠ ܐܟܠ ܐ.
ܐ ܕ ܒܗܝܡܬܐ ܐܟܠ.
ܐ ܕ ܒܗܝܡܬܐ ܐܟܠ.
ܐ ܕ ܒܗܝܡܬܐ ܐܟܠ.
ܐ ܕ ܒܗܝܡܬܐ ܐܟܠ.
ܐ ܕ ܒܗܝܡܬܐ ܐܟܠ. 330
*ܐ ܕ ܒܗܝܡܬܐ ܐܟܠ. *fol. 65v
ܐ ܕ ܒܗܝܡܬܐ ܐܟܠ.
ܐ ܕ ܒܗܝܡܬܐ ܐܟܠ.
ܐ ܕ ܒܗܝܡܬܐ ܐܟܠ.
ܐ ܕ ܒܗܝܡܬܐ ܐܟܠ.
ܐ ܕ ܒܗܝܡܬܐ ܐܟܠ.
ܐ ܕ ܒܗܝܡܬܐ ܐܟܠ.
ܐ ܕ ܒܗܝܡܬܐ ܐܟܠ.
ܐ ܕ ܒܗܝܡܬܐ ܐܟܠ.

and the vine ripened in secret.
After thirty years of waiting,
the hungry heard and came in throngs;
Adam hastened from the tomb,
Eve left Sheol.
The church assembled from the mountains
and the nations gathered from all quarters;
they saw the cluster that was hanging
from the top of the cross.[36]
Golgotha became its vineshoot
and from it sweetness appeared.
They received his blood on their lips
and plucked his truth with their hands.
The vine is Christ, who came to us;
he offered the cluster to us in love.
The cluster hangs its head in joy
before its harvester,
just as our Lord hung his head
before the slave who smote him.[37]
The vineshoot does not cry out

[36] Cf. Num 13:23–24.
[37] See John 18:22.

ܐܡܪ ܠܗ ܕܫܡܥ ܟܬܒܐ 340
ܕܐܡ ܢܫܡܥ ܫܘܒ ܡܠܟܐ.
ܐܘ ܢܟܬܒ ܫܘܒ ܡܠܐܟ
ܐܚܪ ܕܐܬܐ ܫܩܠ ܐܬܒܥܐ.
ܫܒܥ ܟܐ ܠܡܐ ܒܐ
ܐܠܐ ܟܐ ܒܟܐ ܐܚܪ
ܫܩܠ ܟܐ ܒܟܐ ܫܒܥ.
ܫܒܥ ܟܐ ܒܟܐ ܫܩܠ
ܫܐܠ ܠܗ ܐܒܐ ܫܒܫܬܐ.
ܫܒܐ ܫܠܚܐ ,ܫܡܥܘܢ
ܠܐ ܫܠܚ ܫܒ ܠܗ
ܫܠܚܐ ܫܒ ܒܐ ܫܒܥܐ.
ܫܒܥ ܫܒܐ ܫܒ ܒܐ 350
ܫܒܥ ܐܒܐ ܫܒܫܬܐ.
ܫܒܐ ܐܒܐ ܫܒܫܬܐ
ܫܒ ܫܒ ܫܒ ܫܒ.
ܫܒ ܫܒ ܫܒ ܫܒ
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ܫܒ ܫܒ ܫܒ ܫܒ

when the vinedresser prunes it,
and Christ gave no reply
when Caiaphas condemned him.[38]
The sickle cuts the vineshoot
and streams of water flow from it;
the lance pierced Christ
and streams of mercy flowed unto us.[39]

The discussions of the vine and the wheat
have caused me to digress.
The disciples of our master
have called me back to the narrative.
Give ear, O hearer, and listen,
for the Gospel is speaking.
Our Lord delivered
a sword to his disciples,
his sharp word,
a keen blade.[40]
He entrusted his word to them,
which is the treasury of all riches.
By his word the world came into existence;

[38] See Matt 26:63; Mark 14:69.
[39] Cf. John 19:34.
[40] See Eph 6:17; Heb 4:12; cf. Rev 1:16.

ܟܝ ܐܦܨ ܠܗ ܚܠܫ ܟܝ. 360
ܘܟܝ ܚܕ ܒܗ ܟܫܐ ܟܘ.
ܐܢ ܐܝ ܠܐ ܨܒܐ.
ܟܘܬܒ ܟܬܒ ܟܠܟ.
ܐܦ ܒܢ ܟܐ ܟܐܦ.
fol. 66r ܟܫܐ ܒܗ ܟܫܒ.
ܟܘܫ ܠ ܒܢ ܟܐܦ ❖

*B582 *ܟܐܠ ܒܟ ܟܒ.
ܒܘܟܒ ܐܟܫܒ.
ܟܐܒ ܟܫܠܐ
ܐܟܫ ܟܫܟ. 370
ܟܒ ܒܐ ܟܒܟ.
ܟܠܟ ܟܒ ܟܒ.
ܟܠ ܫܐ ܟܒ.
ܟܐ ܟܫ ܟܐ.
ܟܐ ܟܫ ܟ.
ܟܐ ܟܫ ܟ.
ܟ ܟ ܟ ܟ.
ܟ ܟ ܟ ܟ.

by his word the world has lived;
by his word he stretched out the heavens;[41]
by his word he descended to the depths;
by his word he fashioned a body;
by his word he put on a body;
by his word he fashioned Adam;
by his word he redeemed Adam;
by his word humanity came into existence;
by his word humanity has lived.
"Receive my word, my friends,
and lay it up in your heart,
that my word, in every place,
may be a guide for you.
I entrust you to my Father
and commit you to him.
O my Father, receive them, preserve them
in your name and in your truth.[42]
Send to them your power,
that they may go forth to the world.
Deliver to them your fire,

[41] See Ps 33:6; Wis 9:1; John 1:1–3.
[42] John 17:11.

ܕܟܠܗ ܡܫ ܡܫܟܚ ܀
ܕܡܫܟ ܕܝܢܐ ܡܫܟܚ ܀
ܕܒܫ ܕܟܬܒ ܡܫܟܚ ܀
ܕܟܟ ܕܝܟ ܡܫܟܚ ܀
ܕܟܟ ܕܝܟ ܡܫܟܚ ܀
ܕܟܟ ܦܐܪ ܡܫܟܚ ܀
ܕܝܟ ܦܐܪ ܡܫܟܚ ܀
ܕܡܡ ܟܬܒ ܡܫܟܚ ܀
ܕܫ ܟܬܒ ܡܫܟܚ ܀
ܗܘ ܟܠܗ ,ܐܡܪ ܀
ܗܟܐ ܟܟ ܠܐܟܫܘ ܀
,ܟܠܗ ܐܡܪ ܠܟܠ
ܟܠ ܕܝܟܪ ܟܡܫ
ܟܠ ܕܪ ܡܥܒ ܟܐ
ܟܠ ܕܪ ܠܟܟ ܫܠ
ܐܪ ܟ ܗܘ ܟܪ
ܟܝܬܐ ܟܟܐ
ܐܠ ܟܠ ܐܢ
ܟܠܠ ܟܟܠ
ܟܝܐ ܟܠ ܒܡܪ

that they might enlighten creation.
Indeed, they are entrusted to you, my Father—
they shall not become as orphans—[43]
so that when they see me being crucified,
it will not strike terror in their heart,
and that when I have descended to Sheol,
they will not renounce my truth.
Let your heart be stout,
my friends, and do not fear.[44]
Go forth as merchants,
that we may gain the world;[45]
convert humanity to me,
fill creation with my teaching.
Plant altars in the land;
fill my church with my priests.
Let all souls enter
the net of my word;
let humanity be gathered
into the ocean of my baptism.[46]
If you should go to judgment,

[43] See John 14:18.
[44] Paraphrase of John 14:27.
[45] See Matt 13:45–46.
[46] See Matt 13:47.

ܗܘ ܕܡܫܝܚܐ ܀ 400
ܕܐܝܟ ܕܐܡܪ ܠܢ ܫܠܝܚܐ* ܕܥܡܡܐ ܀ *fol. 66v
ܕܐܢ ܕܠܐ ܢܫܠܡ ܠܗ ܀
ܕܐܢ ܕܠܐ ܢܫܬܘܩ ܠܗ ܀
ܕܐܢ ܕܠܐ ܢܫܬܘܩ ܠܗ ܀
ܕܐܢ ܕܠܐ ܢܫܬܘܩ ܠܗ ܀
ܕܐܢ ܕܠܐ ܢܫܬܘܩ ܠܗ ܀
ܕܐܢ ܕܠܐ ܢܫܬܘܩ ܠܗ ܀
ܕܐܢ ܕܠܐ ܢܫܬܘܩ ܠܗ ܀
ܕܐܢ ܕܠܐ ܢܫܬܘܩ ܠܗ ܀
ܕܐܢ ܕܠܐ ܢܫܬܘܩ ܠܗ ܀
ܕܐܢ ܕܠܐ ܢܫܬܘܩ ܠܗ ܀ 410
ܕܐܢ ܕܠܐ ܢܫܬܘܩ ܠܗ ܀
ܕܐܢ ܕܠܐ ܢܫܬܘܩ ܠܗ ܀
ܕܐܢ ܕܠܐ ܢܫܬܘܩ ܠܗ ܀
ܕܐܢ ܕܠܐ ܢܫܬܘܩ ܠܗ ܀
ܕܐܢ ܕܠܐ ܢܫܬܘܩ ܠܗ ܀
ܕܐܢ ܕܠܐ ܢܫܬܘܩ ܠܗ ܀
ܕܐܢ ܕܠܐ ܢܫܬܘܩ ܠܗ ܀
ܕܐܢ ܕܠܐ ܢܫܬܘܩ ܠܗ ܀
ܕܐܢ ܕܠܐ ܢܫܬܘܩ ܠܗ ܀

I go with you.
If you should fall into the ocean,
I receive you.
If you should mount the gallows,
I will go up with you.
If you should fall into the fire,
I will purify you.
If you should go down to the grave,
I will raise you up.[47]
Be courageous, my friends,
for it is the final hour.
Judas has set my price—
see how Zion makes ready,
and Judaea has hewn the cross
on which I am stretched out.
And Caiaphas, see how his heart
burns to condemn me!
I shall die for all,
that I may give life to all,
and on the third day
I will arise and cause all to arise."[48]

[47] See Isa 43:2.

[48] See Matt 16:21; 17:22–23; 20:19; Mark 8:31; 9:31; 10:34; Luke 9:22; 18:33; 24:46.

ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀ 420
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀ 430
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀ *fol. 67r
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀ *B583
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀
ܗܘ ܕܒܗ ܕܚܝ ܐܝܟ ܕܐ ܀ 440

❖ ܐܠܗ

Apparatus Criticus

6 ܒܗܝܡܗ lege] ܒܗܝܡܗ A

19 ܐܬܠܗܝ A[1]] ܒܠܗܝ A

20 ܒܫܘܒܚܐ A[1]] ܒܘܒܚܐ A

32 ܡܢܬ A[1]] ܡܢ A

48 ܐܒܐ] + ܪܝܫ ܕܐ m. rubr. : + ❖ ܕܫܠܝ ܐܝܢ❖ m. antiqua mg.

66 ܐܝܡ ܐܬܐ] ܐܬܐ ܐܝܡ A scr. et seriem invertendum ind.

73 ܪܥܡܟ] ܪܡܟ B lege metri causa

81 ܪܝܪ ܠܝܪܐ] ܠܝܪܐ B lege metri causa

82 ܪܝܪ ܒܪܟܐ A^1] ܪܝܪ ܒܪܟܐ A vid. : ܒܪܟܐ B lege metri causa

87 ܒܥܝܢ] ܟܒܥܝܢ A a. ras.

98 ܪܚܠܨ] + ܪܝܫܐ ܟܠܗ ܕܐܟ m. rubr.

118 ܟܠܚ] ܪܒܚ V conj.

139 ܪܒܥܫܐ lege] ܪܒܥܝܫܐ a. ras. : ܪܒܝܫܐ p. ras., B

144 ܠܚܟܐ] + ܪܝܪ A^1

151 ܒܠܦܐ] + ܪܝܪ ܒܠܦܐ A^1

187 ܒܥ] ܒܠܥ A^1

196 ܪܓܠ] + ܪܡܡܝ B conj. metri causa

205 ܪܒܥܒ] ܪܒܥܒܥܐ m. recent. scr. et del. (contra metrum)

286 ܪܒܐܟ] + ܪܒܫܥܐܕ ܟܠ A^4 mg.

310 ܪܓܪܟ lege] ܪܓܪܟ AB

313 ܟܝܟܫܕ] ܟܝܟܐܫܕ B

337 ܒܚܟ] + ܒܐܡ A^4 mg. (contra metrum)

366 ܪܒܫ] + ⁘ܪܝܫܪ ܟܠ A^4 mg.

370 ܕܐܟܕ A^1] ܐܟܕ A

379 ܪܦܡ] ܪܫ A fort. a. ras. (parablepsis)

412 ܕܟܠܐܫ lege] ܟܠܐܫ A

416 ܦܩܟ A^1] ܟܟܠ A fort. a. ras. (parablepsis)

436 ܕܫܫܕ A^1] ܫܫܕ A vid.

ON THE SCOURGES

Madrashe on the locust, and on chastisement, and on the invasion of the Huns, by Cyrillona

I will summon those you love
to petition you,
for this is a time of trial—
let them come to appease you.
I will recite my afflictions
and they their prayers;
I will present my pains
and they their declarations.
Before the ranks of your friends
I shall petition your Majesty
to spare your justice
and preserve by your right hand
my fruits for offerings unto you.[1]

This day, which is a commemoration
for the just, we shall exalt you.
It is a feast for your saints;
we shall sing and worship you.
The bones of those you love
you have made into a treasure;

[1] Cf. Joel 1:9; 2:14.

[ON THE SCOURGES]

*fol. 72r / B583 *ܡܫܚܐ ܕܠܐ ܫܠܡ ܕܠܐ ܫܪܝܪ
ܕܠܐ ܡܢ ܫܘܠܛܢܐ. ܫܘܝܐ ܫܡ ܕܠܐ.

ܫܬܬܫܠ ܫܡܪ.
ܫܡܫܟܐ ܒܫܡ.
ܫܡܫܐ ܐܡ ܫܕܐ.
ܫܡܕܐ ܒܕܡ.
ܫܪܒ ܫܡ ܡܫܐ.
ܫܡܠܛ ܒܫܡ
ܫܡ ܫܡ ܫܟܡ.
ܒܫܡܐ ܒܫܡ
ܫܬܫܐ ܒܫܡܐ ܡܫܐ.
ܫܡܫܐ ܒܫܡ 10
ܫܡܫܟ ܫܟܡ.
ܫܡܫ ܒܫܡ
ܫܬܫ ܒܡ
*ܫܬܫܐ ,ܫܪ

ܐܡ ܫܪܫܐ ܫܡ.
ܫܡ ܡܫܐ ܫܪܪ.
*ܫܬܫܐ ܐܡ ܫܠܡ *B584
ܫܡ ܫܫܫܐ ܒܫ.
ܫܬܫܐ ܫܪܪ.
ܫܡ ܡܫܫ ܫܡܫ.

in a fistful of their dust
your great riches are contained;
an Ocean without measure dwells in them,
which was conceived in the womb,
and was hung on the wood,
and was entombed in the sepulcher,
and worshipped on high.

Come, gather together, brothers and sisters,
O children of the church.
Let us put on the armor
of faith[2]
and trumpet the words
of prophecy.
Let us strike up the melodies
of the psalms
on the zither
of the ears of the heart.
War is upon us—
let us falter not!
Indeed we face battle—

[2] See Eph 6:11, 13, 16; 1 Thess 5:8.

ܟܬܒ ܥܠ ܡܟܬܫ̈ܐ ܕܡܫܝܚܐ.
ܐܝ ܠܡܢ ܢܫܒܚ.
ܡܢ ܕܠܐ ܟܠ ܐܢܫ ܡܦܚܕ.
ܒܬܘܠܬܐ ܡܥܡܕܐ
ܒܫܗܕܐ ܡܫܡܫܐ.
ܒܥܠܡܐ ܕܐܬܝ ܢܬܦܪܫ.
ܒܦܪܕܣܐ ܡܫܒܚܐ ✣ ܒܓܢܬ ܡܠܟܐ

*fol. 72v

ܒܫܡ ܐܒ ܘܒܪܐ
ܘܪܘܚܐ ܩܕܫܐ.
ܚܕ ܐܠܗܐ
ܕܡܫܬܒܚ̈ܐ.
ܒܟܠ ܙܒܢ̈ܐ ܘܒܥܕܢ̈ܐ.
ܒܟܠ ܠܫܢ̈ܐ ܘܒܟܠ ܐܡ̈ܐ.
ܒܟܠ ܒܪ̈ܝܬܐ ܘܒܟܠ ܫ̈ܘܠܛܢ̈ܐ.
ܒܟܠ ܡܠ̈ܟܘܬܐ ܘܒܟܠ ܡ̈ܕܝ̈ܢܬܐ.
ܒܟܠ ܡ̈ܕܝ̈ܢܬܐ ܘܒܟܠ ܡ̈ܕܝ̈ܢܬܐ.
ܒܟܠ ܫ̈ܘܠܛܢ̈ܐ ܘܒܟܠ ܒܪ̈ܝܬܐ.
ܒܟܠ ܐ̈ܡܐ ܘܒܟܠ ܠܫ̈ܢܐ.
ܒܟܠ ܒܥ̈ܠܝ ܚ̈ܝܠܐ ܘܒܟܠ ܒܥ̈ܠܝ ܫ̈ܘܠܛܢ̈ܐ.
ܒܟܠ ܒܥ̈ܠܝ ܡ̈ܕܝ̈ܢܬܐ ܘܒܟܠ ܒܥ̈ܠܝ ܡ̈ܕܝ̈ܢܬܐ.
ܒܟܠ ܒܥ̈ܠܝ ܡ̈ܕܝ̈ܢܬܐ ܘܒܟܠ ܒܥ̈ܠܝ ܡ̈ܕܝ̈ܢܬܐ.
ܒܟܠ ܒܥ̈ܠܝ ܡ̈ܕܝ̈ܢܬܐ ܘܒܟܠ ܒܥ̈ܠܝ ܡ̈ܕܝ̈ܢܬܐ.

let us show no weakness!
Let us draw the sword
of the cross of light
and take up the spear,
the blessed Crucified.
Let us fill the quiver
of our heart's understanding
with sharp shafts
of prayers.

See the breastplate
forged in water,
the armor hidden
in baptism.
See the crown of thorns
on the head of our King;
see the victor's prize
in the right hand of our Lord.
See how swords have come to naught
and the contests are over,
and see, the laborers
have borne away the gift.
See how the serpent is crushed,
and death is slain,
and the Evil One is defeated,
and the lie is overthrown,
and the truth is established,
and justice shines forth.

O chosen people,
lift up your heart;
clasp hands

ܠ ܡܫܟܚ ܠ. 40
ܐܡܪ ܡܪܝ.
ܐܡܪ ܒܪ.
ܐܡܪ ܠܝ.
ܐܡܪ ܠܗ.
ܐܡܪ ܠܟ.
ܐܡܪ ܠܟ.
ܐܡܪ ܠܡ.
ܐܡܪ ܠܢ.
ܐܡܪ ܠܢ.
ܐܡܪ ܠܥ.

ܐܡܪ ܠܩ.
ܐܡܪ ܠܪ. 50
ܐܡܪ ܠܫ.
ܐܡܪ ܠܬ.
ܐܡܪ ܒܟ.
ܐܡܪ ܒܠ.
ܐܡܪ ܒܢ.
ܐܡܪ ܒܥ.
ܐܡܪ ܒܩ.
ܐܡܪ ܒܪ.
ܐܡܪ ܒܫ.
ܐܡܪ ܒܬ. 60
ܐܡܪ ܓܐ.
ܐܡܪ ܓܒ.
ܐܡܪ ܓܓ.
ܐܡܪ ܓܕ.
ܐܡܪ ܓܗ.
ܐܡܪ ܓܘ.
ܐܡܪ ܓܙ.

ܐܡܪ ܓܚ.
ܐܡܪ ܓܛ.
ܐܡܪ ܓܝ.

and raise up a hymn of praise.
Stomp upon the Evil One
with the heels of your voice,
and trample upon error
with the soles of your breath.
Let each one fill
the slings of his mouth
with the solid stones
of all hymns.
Let each draw up a company
within his thoughts,
and marshal hosts
in the hosts of the heart.

In the heights
of the mind,
let each one raise up legions
most eloquent,
for an evil host
has come out against our country—
like Zerah

ܡܚܕ ܥܒܕܝ. 70
ܫܡܫܐ ܠܐ ܒܥܐ.
ܚܩܪ ܡܢ.
ܡܥܪܐ ܠܐ ܦܚܝ.
ܚܬܡ ܗܘ ܫܘ.
ܠܐ ܫܘ ܢܚܢ.
ܩܠܝ ܫܡܫ.
ܥܒܕ ܣܟ.
ܢܚܢ ܐܠܐ.
ܢܚܢ ܫܡܥܝ. 80
ܡܢ ܫܡܥ.
ܣܬܪ ܫܘܝ.
ܚܣܝܪ ܠܐ*

ܐܠ ܫܚܝ.
ܫܚܝܫܚ.
ܢܦܫ ܠܚܝ.
ܫܐܠ.
ܫܡܥ ܒܥ.
ܢܦܫ ܐܠ *ܫܚ. *fol. 73r
ܚܫܚ *ܫ. *B585

it has covered our land.
A thousand thousands
King Asa
vanquished by his prayer,
without soldiers.[3]
But we, brothers and sisters,
we have hosts
which, when they were slain,
they were crowned,
for the sword which smote
their necks
fitted a crown
upon their heads,
and the blood which flowed
from their sides
has become a medicine of life
in creation.

Clouds of locusts
have spread out their wings
and covered our land

[3] See 2 Chr 14:8–15.

ܚܩܝܪ ܚܕ ܐܡܪ. 90
ܐܠܗ ܡܠܝܢ.
ܐܝܟ ܕܐܡܪ ܐܢܐ.
ܐܠ ܢܫܬܟܚ ܐܠ ܐܢܫ.
ܐܠ ܢܫܬܟܚ ܐܠ ܐܢܫ.
ܐܠ ܢܫܬܟܚ ܐܠ ܐܢܫ.
ܐܠ ܢܫܬܟܚ ܐܠ ܐܢܫ.
ܐܠ ܢܫܬܟܚ ܐܠ ܐܢܫ.
ܐܠ ܢܫܬܟܚ ܐܠ ܐܢܫ.
ܐܠ ܢܫܬܟܚ ܐܠ ܐܢܫ.
ܐܠ ܢܫܬܟܚ ܐܠ ܐܢܫ. 100
ܐܠ ܢܫܬܟܚ ܐܠ ܐܢܫ.
ܐܠ ܢܫܬܟܚ ܐܠ ܐܢܫ.
ܐܠ ܢܫܬܟܚ ܐܠ ܐܢܫ.
ܐܠ ܢܫܬܟܚ ܐܠ ܐܢܫ.
ܐܠ ܢܫܬܟܚ ܐܠ ܐܢܫ.
ܐܠ ܢܫܬܟܚ ܐܠ ܐܢܫ.

ܐܠ ܢܫܬܟܚ ܐܠ ܐܢܫ.
ܐܠ ܢܫܬܟܚ ܐܠ ܐܢܫ.
ܐܠ ܢܫܬܟܚ ܐܠ ܐܢܫ.

with their hordes.
Instead of raindrops
they carry swords,
and instead of dew
they bear spears,
and instead of showers
that water the earth,
sharp axes
against crops.
Let us sharpen the voices
of (our) prayers
and go forth to meet it
with the armor of the Spirit.
Let us give flight to a voice
superior to its wing;
let us send forth praise
superior to its talon;
let us set bolts
upon the doors of its mouth;
let us shut up, let us seal up,
the sepulcher of its belly,
for see how it devours us
while we are yet alive
and buries us
though we are not dead.
The serpent eats
dust and is silenced,
and its plotting made profitless,
its feet cut off,
because its mouth spoke

110 ܚܛܠܣܡ.
ܣܠ ܛܠܠܐ.
ܡܛܟ ܠܚܛܡ.
ܐܠܠ ܣܠ.
ܛܚܣ ܥܩܠ.
ܐܣܠ ܛܚܟ.
ܟܝܢ ܡܥܡ.
ܛܟ ܠܣܟ.
ܟܠ ܒܩܐ.
ܠܠܐ ܩܠ.
120 ܟܠܠܛ.
ܐܢܟܠ ܡܡܐ.
ܟܝܐ ܟܒ.
ܐܠ ܒܐ.
ܠܟ ܡ ܟܠ.
ܒܐ ܟܟܐ.
ܠܟ ܡ ܟܡܟ.
ܟܟܠ ܛܟ.
ܟܠܛ ܟܟ.
ܟܠܐ ܐܡܟ.
130 ܡܡܐ ܟܟ.
ܟܐ ܟܠ ܠ.
ܛ ܡܡ ܣ.
ܟ ܛܟ ܠ.
ܛ ܠ ܟܠ.
ܣܟ ܟܠ.
ܟܛ ܟܠ.
ܠܟ ܠܠ.
ܟܡܟ ܛܠ.
ܟܠ ܟܟ.

a lie.[4]
Dust has filled its mouth
and stopped it up.
This one is more evil
than the serpent,
for instead of dust
it eats our bread.
You, my Lord, who are mightier
than its wickedness,
sever its feet
and cut off its wings;
shatter its teeth,[5]
and tear out its belly,
as with the dragon
among the Babylonians.[6]

The earth is sick
and your medicine is bitter;
the world is ill
and your chastisement is sore;
creation is weak

[4] See Gen 3:14.
[5] See Ps 3:7; 58:6; cf. Job 4:10.
[6] See Bel 27 (Dan 14:27).

ܐܬܝ ܒܗ ܠܡܫܪܝ ܐܢ ܐܬ

and your power is mighty;
people lay prostrate
and scourges are raised up.[7]
Do not be anxious for me,
as for Simon;[8]
let me pour out
my groans before you;[9]
let me speak,
and you, grant me a respite
and, just as for Job,
give me a chance to breathe![10]
If I have been healed,
you have struck me well,
and if not, wait
until I have had a respite;
(then) if there is any part of me
that remains untouched,
beat and strike me
as much as seems good to you.
Agonies besiege

[7] Cf. Ps 38:2–8.
[8] See Matt 14:29; Luke 22:31–32.
[9] Cf. Job 3:24.
[10] Cf. Job 7:16, 19; 9:18; 10:20; 13:22.

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and sufferings vex—
Let me speak
and I shall rehearse my woes.
Like a maid-servant
I shall fall before you,
and may you, as Lord,
extend a hand to me.[11]

With one word
your command created me[12]
and I became mother.
With one drop
of your grace,
heal my children
and end my suffering.
And if the sick woman
who grasped your robes
received life
from your cloak,[13]
I who have grasped
your whole body—

[11] See Ps 123:2.

[12] Or, less likely, "created us" (so Bickell and Cerbelaud). As noted in the Introduction, the text often writes the 1 sg. and 1 pl. object suffixes identically.

[13] See Matt 9:18–26; Mark 5:24–34; Luke 8:40–48.

ཐམས་ཅད་ 180
ཉིད་མཐའི་
རྒྱུད་ཀུན་
གཅིག་ཏུ་ཡང་
ཐིག་ལེ་ཆེ་
ཤིན་ཏུ་ཡང་
ཁྱབ་བྱེད་ཅིང་

ཀུན་ཏུ་
བཟང་པོ་
ཞེས་* *B586
ཀུན་ 190
ཏུ་ཡང་
ཐིག་ལེ་
ཆེ་ཤིན་
ཏུ་ཁྱབ་
བྱེད་ཅིང་
ཀུན་ཏུ་
བཟང་པོ་
ཞེས་

how much more shall I be succored
and healed thereby!

Creation and the church
have come to intercede
on behalf of their children
before the judge.
Like compassionate
mothers,
they have brought in their hands
a propitiation of tears.
Brothers and sisters, let us listen
to their words,
for see how on our behalf
they plead.
The earth began
to speak first,
with groaning
and lamentation:
Unmake me now!
Why should I still abide

ܒܗ ܡܪܝ ܐܠܗܐ ܕܟܠ ܚܝܠ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܓܒܘܪ ܘܟܠ ܡܕܝܢ

after these
evil times?
Command me to vanish!
I am spent—
either destroy me
or renew me.
Your will ordered me
and I begat Adam,[14]
and while desiring
to rejoice in his birth,
you rose up to beat
and to scourge me;
and while desiring
to catch my breath,
a suffering pressed sore
that was more severe than the first,
for I drank the blood
of Abel my beloved,
whom Cain crushed
before his time.[15]

[14] See Gen 2:7; 3:19.
[15] See Gen 4:10–11.

ܗܘ ܕܐ ܡܠܝ. 220
ܐܡܪ ܟܬܒ.
ܐܢ ܠ ܢܗܘ.
ܠܡܐ ܠ ܫܪܝ.
ܐܠ ܡܠܟ.
ܐܠ ܫܘܐ.
ܠ ܒܥ ܠ ܐܡܪ.
ܒܪܟ ܫܠܡ.
ܐܢ ܟܬܒ ܢܗ.
ܫܠܡ ܡܫܪ. 230
ܐܠ ܫ ܠ ܫܒܥ.
ܠ ܢܚܡ.
ܐܢ ܟܬܒ ܢܗ.
ܟܬܒ ܢܗ.
ܟܬ ܠ ܢܚ.
ܟܢ ܡ ܒܪ.
ܟܢ ܫܐܪ.
ܢܟ ܐܡ.
ܡܟ ܐܝ.
ܒܪ ܒܪ.

And from the beginning
to this day,
see how I am full
of every grief,
of quotidian terrors,
of ill-tidings every day,
of torments every hour,
of all strifes.
Your will has scourged
the East with captivity,
and the towns that were laid waste
are uninhabited.
The West is stricken,
and see how its cities
are held by a people
who do not know you.
The merchants have died
and oblations have been in vain.
The women are widowed
and offerings have ceased.
The North is in distress
and full of wars,
and if you turn away, O Lord,
again they shall lay waste to me.
If the Huns
conquer me, O Lord,
then why take refuge
with the martyrs?
If their swords
lay waste to my offspring,

ܐܝܟ ܕܐܡ ܐܢܫ ܒܝܬ ܐܠ ܐܠ ܐܠ

then why hold fast
to your great cross?
If you hand my cities
over to them,
where is the glory
of your holy church?
Not yet a year
has passed
since they came out to lay waste to me
and take captive my children,
and see now,
a second time
they have assaulted our country
to vanquish it.
O Lord, do not deliver
the lambs to leopards
and the sheep
to filthy wolves!
May the hand of the wicked
not rule
over a kingdom
that honors you!
May kings who fear
your kingdom
not be trodden down
by infidels—
may those rather be trodden
under the feet
of the kings who tread
the gates of your church!

B587 ܗܘ ܡܠܟܐ ܕܟܝ. 270
ܕܠܐ ܕܚܝ.
ܗ ܕܡܬܐ.
ܕܐܡ ܒܪ ܐܒܝ.
ܕܫܒܥ ܒܢܝ.
ܕܒܪ ܡܪܝ.
ܕܐܒ ܠܐܚܕ.
*fol. 74v *ܕܐ ܡܫܟܚܬ.
ܕܢܦܫ ܐܚܪܬ.
ܕܐ ܬܠ.
ܕܐܝܟ ܐܡܐ. 280
ܕܬܝ ܡܝܬ.
ܚܕ ܐܝܟ.
ܕܡܫܠܚܢ.
ܠܐ ܐܢ ܐܒܐ.
ܕܬܠ ܐܬܐ.
ܕܐܒܐ.
ܕܟܬܒ ܐܢܫ.
ܠܐ ܐܒܕܐ.
ܕܟܬܒ ܐܢܫ.
ܚܕ ܐܠܐ 290
ܕܐ ܕܡܬ.
ܐܠ ܕܡܢ.
ܐܢܫ ܐܠܐ.
ܐܠ ܐܠܐ.
ܠܐ ܒܪ.
ܐ ܐܒܐ.
ܐܠ ܐܡܪ.
ܐܫ ܚܠܡ.
ܕܡܢ ܐܠܐ.
ܐܒܐ ܚܕ.

Stay your chastisement,
for such is our communion with you
that if I am stricken,
you have wounded yourself.
Your body is in me—
may it not be dishonored.
Your mysteries are in me—
may they not be mocked.
Grace is also
proper in the economy of things—
how much should it set a limit
to your chastisement!
The South, which is full
of all your triumphs—
your conception, your birth,
and your crucifixion—
the fragrance of your footsteps
spreads from it,
because you walked upon it
and blessed it.

ⵜⴰⵎⴰⵔⵉⵙⵜ ⵜⵉⵏ ⵜⵉⵎⵓⵔⵉ

In its river flowed
your baptism[16]
and in its Siloam
your healing, too.[17]
See in its water pots
your good wine[18]
and within its bosom
a feast for your multitudes.[19]
It too has been smitten,
just like its companions,
by violent bands of brigands
that have appeared against it.
Oh how your will
is ever-changing—
scourges, torments,
then afflictions, too!
For two years
you have impoverished winter
and the milk of the breasts
of heaven has failed.

[16] See Matt 3:13–17 et par.
[17] See John 9:1–12.
[18] See John 2:6–10.
[19] See Matt 14:13–21 et par.; Matt 15:32–39 et par.

ܗܘ ܕܝܢ ܐܡܪ. 320
ܐܝܟ ܕܐܡܪ ܐܢܐ ܠܟ.
ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ.
ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ.
ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ.
ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ.
ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ.
ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ.
ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ.
ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ.
ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ. 330
ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ.
ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ.
ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ.
ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ.
ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ.
ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ.
ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ.
ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ.
ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ.

The seeds were doubled,
but the sprouts withered,
for you brought upon us
July in March.
March, which is full
of showers and floods,
caused floods of sweat
to run down from us.
People watered
the earth with tears
and in the fields
babes cried out.
The springs failed
and the cisterns went dry,
and people learned how
to beg for water.
The one distributing bread
begged for water;
the one with a *mina* to spend
received a drink.
People carried about
sacks of jugs
and went forth to beg
a sip of water.
Fortunate was the widow
of Sidon
who in begging did beg
of Elijah,
since for the one small loaf
which she offered him

ܟܬܝ ܐܡܪ ܐܦ ܚܕ ܐ 340
ܡܫܬܚ ܚܫܟܐ
ܕܡܘܬܐ ܚܠܡ
ܐܝܟ ܟܬܒ
ܐܢܐ* ܐܡܪ *fol. 75r
ܡܫܬܐܠ ܡܫܝܚܐ
ܒܪܝܫ ܒܪܝܬܐ
ܐܡ ܒܪ
ܐܦ ܚܕ
ܐܡܪ ܐܢܐ
ܐܫܬܩܠ 350
ܠܐ ܬܠܬ
ܫܢܝ ܒܪܝܫ
ܐܦ ܐܫܬ
ܐܦ ܐܡܪ
ܐܢܐ ܒܪ
ܐܡܪ ܐܢܐ
ܐܦ ܐܢ
ܐܡܪ ܫܡܥ
ܐܦ ܐܡܪ 360
ܐܦ ܐܡܪ
ܐܢܐ ܐܡܪ
ܐܡܪ ܐܡܪ
ܐܡܪ ܐܡܪ
ܐܡܪ

a pile of meal
he heaped up and gave to her,
and for one pint
of ordinary water
he caused a stream of oil
to flow in her house.[20]
But before I had forgotten
the first scourge
there befell this one,
which is worse than the first.
I had borrowed, sowed,
toiled, planted.
I signed a contract,
and so they lent to me;
I subscribed to a promissory note,
and so they granted me aid.
I had irrigated, cultivated,
and multiplied my prayers.
The ship of my fields
had come to port

[20] See 1 Kgs 17:7–16.

ܐܝܟ ܕܐܡܪ ܐܚܕ. 370
ܐܝܟ ܕܐܡܪ ܠܐ.
ܐܠܦ ܐܡܪ ܐܚܕ.
ܐܠܦ ܐܡܪ ܐܠܦ.
ܐܝܟ ܕܐܡܪ ܐܠܦ.
ܐܝܟ ܕܐܡܪ ܐܠܦ.
ܐܝܟ ܕܐܡܪ ܐܠܦ.
ܐܝܟ ܕܐܡܪ ܐܠܦ.
ܐܝܟ ܕܐܡܪ ܐܠܦ.
ܐܝܟ ܕܐܡܪ ܐܠܦ.
ܐܝܟ ܕܐܡܪ ܐܠܦ. 380
ܐܝܟ ܕܐܡܪ ܐܠܦ.
ܐܝܟ ܕܐܡܪ ܐܠܦ.
ܐܝܟ ܕܐܡܪ ܐܠܦ.
ܐܝܟ ܕܐܡܪ ܐܠܦ.
ܐܝܟ ܕܐܡܪ ܐܠܦ.
ܐܝܟ ܕܐܡܪ ܐܠܦ.
ܐܝܟ ܕܐܡܪ ܐܠܦ.
ܐܝܟ ܕܐܡܪ ܐܠܦ.
ܐܝܟ ܕܐܡܪ ܐܠܦ.

and I was confident
that they had safely berthed.
But while I was rejoicing
and exulting,
there arose the storm
of the accursed locust,
and the billows of their hordes
pressed sore.
They alighted upon my fields,
they covered my lands.
They fluttered and lay down upon me,
they came in and reclined on me,
accursed vagabonds
who fed upon me,
and if your will
had not restrained them,
stones and dust
they would not have spared.
But your chastisement
was not equal to my transgressions
or your scourges
to my offenses.
It is a wonder, brothers and sisters,
that in this wrath
such mercy
has appeared!
Its master put a muzzle
on the locust,
that it might not despoil
to the full measure of its wickedness.

ܒܪ ܡܪܝ ܐܠܗܐ ܕܟܠ ܥܠܡܐ ܘܒܪ ܐܢܫ ܕܐܝܬ ܒܗ ܢܫܡܬܐ ܕܚܝܐ ܘܡܝܬ ܘܩܝܡ ܘܕܝܢ ܠܟܠ ܒܢܝ ܐܢܫܐ ܒܡܫܟܚܐ

It rested upon the vineyard,
but its mouth was stopped.
It laid down upon the vines,
but its sword was sheathed.
It reached the tree,
but the Good One restrained it.
It approached the seed,
but (his) will stayed it.
It settled on the fruit,
but he bent back its neck.
It rested upon the branches,
but did not assault them.
He has bid it come
for the sake of fear;
he has commanded it to fast
for the sake of mercy.
Grass and thorns
he has given it to eat,
but has withheld from it
the people's bread.
A wicked worker is
the accursed locust,
which as a reaper
has alighted on my lands.
The sickle of its teeth
you have shattered, O Blessed One,
that it might not destroy more
than its own food.

Your will again entered
cities

ܐܝܟ ܕܐܡܪ ܐܢܐ. 420
ܕܐܡܪ ܒܪ ܐܢܫܐ.
ܐܝ ܠܐ ܐܬ ܠܝ
ܕܐܡܪ ܠܗ ܠܐ.
ܐܝ ܠܐ ܐܬ ܠܝ
ܕܐܡܪ ܠܗ ܠܐ.
ܐܝ ܠܐ ܐܬ ܠܝ
ܕܐܡܪ ܠܗ ܠܐ.
ܐܝ ܠܐ ܐܬ ܠܝ
ܕܐܡܪ ܠܗ ܠܐ.
ܐܝ ܠܐ ܐܬ ܠܝ
ܕܐܡܪ ܠܗ ܠܐ. 430
ܐܝ ܠܐ ܐܬ ܠܝ
ܕܐܡܪ ܠܗ ܠܐ.
ܐܝ ܠܐ ܐܬ ܠܝ
ܕܐܡܪ ܠܗ ܠܐ.
ܐܝ ܠܐ ܐܬ ܠܝ
ܕܐܡܪ ܠܗ ܠܐ.
ܐܝ ܠܐ ܐܬ ܠܝ
ܕܐܡܪ ܠܗ ܠܐ.
ܐܝ ܠܐ ܐܬ ܠܝ
ܕܐܡܪ ܠܗ ܠܐ. 440
ܐܝ ܠܐ ܐܬ ܠܝ
ܕܐܡܪ ܠܗ ܠܐ.
ܐܝ ܠܐ ܐܬ ܠܝ
ܕܐܡܪ ܠܗ ܠܐ.
ܐܝ ܠܐ ܐܬ ܠܝ
ܕܐܡܪ ܠܗ ܠܐ.
ܐܝ ܠܐ ܐܬ ܠܝ
ܕܐܡܪ ܠܗ ܠܐ.
ܐܝ ܠܐ ܐܬ ܠܝ
ܕܐܡܪ ܠܗ ܠܐ.

ܐܝ ܠܐ ܐܬ ܠܝ
ܕܐܡܪ ܠܗ ܠܐ.

and made them tremble,
as if in wrath.
The earth shook
because you slackened your hand;[21]
buildings fell
because your clemency turned away.
Your command overthrew
towers and ramparts;
your desire cast down
shrines and temples.
The earth swallowed
her children alive
and mountains left
their places.
The will that had planted them
uprooted them;
the power that had weighed them out[22]
destroyed them.[23]
The stones wailed
from within the walls[24]

[21] An idiom for God withdrawing his providential care.

[22] I.e., in scales; see Isa 40:12.

[23] Or perhaps, "melted them" (cf. Ps 97:5). So Vandenhoff, review of *Ausgewählte Schriften*, 434, and "Zu den von G. Bickell," 164.

[24] Cf. Hab 2:11.

ܒܢܝ ܐܢܫܐ ܕܠܐ ܢܚܙܘ ܠܗ. 450
ܘܠܐ ܢܫܡܥ ܠܗ.
ܘܠܐ ܢܕܥ ܠܗ.
ܘܠܐ ܢܫܐܠ ܠܗ.
ܘܠܐ ܢܬܟܠ ܥܠܝܗ.
ܘܠܐ ܢܣܡܟ ܥܠܝܗ.
ܘܠܐ ܢܫܒܚ ܠܗ.
ܘܠܐ ܢܡܓܕ ܠܗ.
ܘܠܐ ܢܩܪܒ ܠܗ.
ܘܠܐ ܢܨܠܝ ܠܗ.
ܘܠܐ ܢܫܬܘܕܐ ܠܗ. 460
ܘܠܐ ܢܥܒܕ ܠܗ ܒܫܡ ܐܚܪ.
ܘܠܐ ܢܫܬܘܐ ܠܗ ܒܡܢ ܕܠܐ ܐܝܬ ܠܗ.
ܘܠܐ ܢܥܒܕ ܠܗ ܒܨܠܡ ܕܒܥܝܪ ܐܢܫ.
ܘܠܐ ܢܥܒܕ ܠܗ ܒܨܠܡ ܕܒܥܝܪ ܒܥܝܪ. *B589
ܘܠܐ ܢܥܒܕ ܠܗ ܒܨܠܡ ܕܒܥܝܪ ܐܢܬܝ.
ܘܠܐ ܢܥܒܕ ܠܗ ܒܨܠܡ ܕܒܥܝܪ ܣܤ.
ܘܠܐ ܢܥܒܕ ܠܗ ܒܨܠܡ ܕܒܥܝܪ ܛܛ.
ܘܠܐ ܢܥܒܕ ܠܗ ܒܨܠܡ ܕܒܥܝܪ ܚܝܬ.
ܘܠܐ ܢܥܒܕ ܠܗ ܒܨܠܡ ܕܒܥܝܪ ܕܒ.

and people cried out
in the streets.
In daytime the radiant light
grew dark
and night became
a tenebrous tomb.
Sleep fled
from eyes
and people abandoned
their homes.
Your churches became
as amphorae
and were filled up by multitudes
without number.
They saw the bow that was drawn,
and the tremors,
and wrath unsheathed
like a sword.
They rushed to take refuge
in baptism,
the people who
had been delaying it.
They came for washing
and received life;
they grasped the cross
and wrath abated.
The king walked together
with the beggar
and begged for mercy
from the Most High.

ܐܢܐ ܐܡܪ ܠܟ. 470
ܕܢܚܡ ܒܪ.
ܕܐܒܝ ܒܝ.
ܕܐܡܪ ܐܢܐ.
ܠܐ ܢܫܡܥ
ܡܢ ܐܢܫ ܐܚܪ.
ܒܪ ܐܢܫ
fol. 76r ܕܐܡܪ ܒܪܝܟ.
ܠܐ ܬܫܬܘ
ܡܢ ܕܐܬܪ ܐܚܪ.
ܐܢܐ ܐܡܪ ܠܟ. 480
ܕܐܬ ܒܪ
ܐܢܐ ܐܫܡ
ܠܟ ܐܢܐ
ܡܐ ܕܐܡܪ ܐܢ
ܒܪ ܐܢܫ ܐܚܪ
ܐܢܐ ܐܫܡ
ܒܪ ܐܢܫ ܐܚܪ
ܕܐܡܪ ܐܢܐ
ܐܢܐ ܐܫܡ ܠܟ. 490
ܒܪ ܐܢܫ
ܐܢܐ ܐܫܡ
ܐܢܐ ܐܡܪ ܠܟ
ܐܢܐ ܐܫܡ
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ܐܢܐ ܐܫܡ
ܐܢܐ ܐܫܡ
ܐܢܐ ܐܫܡ
ܐܢܐ ܐܫܡ

He abased himself
and set aside his glory;
he wept with a groan
and poured out his tears.
The Creator saw him
and sped his mercy.
He dispelled his wrath
as he did the mists,
and removed the tremor
as he did the gloom.
He received the praise
of their tongues
and took mercy
upon their lives.
And now, my Lord, sufficient
are these scourges—
be reconciled
with your creatures.
For if you consider
our deeds,
there is no possibility of
mercy for us.
After the earth
had rehearsed these things,
the church came
and her children with her,
the apostles and martyrs,
for she brought with her
the friends of the king
to persuade the king.

ܒܥܝ ܠܡܚܘܝ. 500
ܐܠܐ ܡܫܟܚ ܠܝ.
ܒܟܠ ܫܥܐ ܐܬܐ ܠܘܬ ܡܪܝ.
ܐܝܟ ܕܐܡ ܐܢܫ ܚܛܝܬ ܠܚܒܪܗ
ܢܬܚܝܒ ܠܗ ܡܘܬܐ.
ܐܝܟ ܕܐܡ ܐܢܫ ܚܛܝܬ ܠܚܒܪܗ
ܢܬܚܝܒ ܠܗ ܡܘܬܐ.
ܐܝܟ ܕܐܡ ܐܢܫ ܚܛܝܬ ܠܚܒܪܗ
ܢܬܚܝܒ ܠܗ ܡܘܬܐ.
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ܐܝܟ ܕܐܡ ܐܢܫ ܚܛܝܬ ܠܚܒܪܗ
ܢܬܚܝܒ ܠܗ ܡܘܬܐ.
ܐܝܟ ܕܐܡ ܐܢܫ ܚܛܝܬ ܠܚܒܪܗ
ܢܬܚܝܒ ܠܗ ܡܘܬܐ.

Let us listen, brothers and sisters,
to their words,
for they earnestly petition
the judge:
Restrain your justice,
Lord of Creation,
hide your strength—
mortals are weak.
In mercy you established
the earth in the beginning.
In love your hand
fashioned mortals.
You begat them—
show them forbearance.
For a father is one who endures
the vexation of his son,
and a mother suffers
the sting of her children,
and also God
the sins of mortals.
My Lord, do not smite us
to the degree we deserve,
lest they perish
and your benevolence be grieved.
Before you created
and fashioned them,
their deeds
were revealed before you.
Not by observation
are you instructed,

ܒܝܬ ܟܢܫܐ ܕܝܢ. 530
ܕܐܬܟܢܫ ܒܗ.
ܕܡܢܗ.
ܟܠ ܫܥܐ ܕܐܬܟܢܫ
ܒܝܬ ܟܢܫܐ ܕܐܠܗܐ.
ܐܦ ܒܝܬ ܟܢܫܐ.
ܒܝܬ ܟܢܫܐ ܕܐܠܗܐ.
ܒܝܬ ܟܢܫܐ ܕܐܠܗܐ.
ܒܝܬ ܟܢܫܐ ܕܐܠܗܐ.
ܒܝܬ ܟܢܫܐ ܕܐܠܗܐ.
ܒܝܬ ܟܢܫܐ ܕܐܠܗܐ. 540
ܒܝܬ ܟܢܫܐ ܕܐܠܗܐ.
ܒܝܬ ܟܢܫܐ ܕܐܠܗܐ.
ܒܝܬ ܟܢܫܐ ܕܐܠܗܐ. *fol. 76v
ܒܝܬ ܟܢܫܐ ܕܐܠܗܐ.
ܒܝܬ ܟܢܫܐ ܕܐܠܗܐ.
ܒܝܬ ܟܢܫܐ ܕܐܠܗܐ.
ܒܝܬ ܟܢܫܐ ܕܐܠܗܐ.
ܒܝܬ ܟܢܫܐ ܕܐܠܗܐ.
ܒܝܬ ܟܢܫܐ ܕܐܠܗܐ. 550
ܒܝܬ ܟܢܫܐ ܕܐܠܗܐ.

for you know everything
before it comes to be.
If you desire it,
the iniquity of the earth
is nothing
before your grace.
If you will it,
human transgressions
are but a dream
before your salvation.
O Lord, pay no heed
to the one who provokes to anger,
but rather to the one
who pleases you.
See how in our days
you have on the earth
laborers among your servants
who have cultivated truth.
See the monasteries
planted on the earth
that are full of people
with perfect hearts.
See in caves
those cloistered
and in the desert
those pleasing to you.
See the solitaries
on the tops of the mountains,
and on islands
the elect and valiant.

ثم تبدأ الحرب. 560
وتسود الظلمة.
فتخرج من مكمنها
لم تعرف من قبل.
وتنشر الخراب.
وتحصد الأرواح.
فتخرج من مكمنها.
وتثير الرعب.
وتبدأ الحرب.
فتخرج من مكمنها. 570
وتنشر الموت.
وتبدأ الحرب.
لم تعرفها.
فتخرج من مكمنها.
وتبدأ الحرب.
وتحصد الأرواح.
وتسود الظلمة.
وتثير الرعب. 580
وتبدأ الحرب.
لم تعرفها.
فتخرج من مكمنها.
وتنشر الخراب.
وتحصد الأرواح.
فتخرج من مكمنها.
وتثير الرعب.
وتبدأ الحرب.

See your psalms
in chambers
and in fields
the sound of your praise.
See in the midst of the sea
those who serve you
and upon ships
those who pray to you.
See your teaching
in cities
and in judges,
fear of your judgment.
See among harlots
your holiness,
and among prostitutes
wonder of you is sown.
See how unbelievers
have renounced idols
and priests have overthrown
paganism.
See how in Persia
your doctrine is spread
and in Assyria your gospel
has prospered and grown.
See how in India
Thomas makes disciples
and in Rome
Simon preaches.
See how the Greeks
have expounded your mysteries

590 ܗܘ ܕܐܬܝ ܡܢ ܒܝܬ ܐܒܗ ܕܝܠܗ ܘܐܡ ܕܐܒܗ ܕܝܠܗ ܗܘ

and the Romans
have made plain your scriptures.
See how by the side of kings
your cross rules
and with queens
your love hastens.
See how in your palm
creation lies
and in your love
the world dwells.
See in your church
your living body
and with your bride
your holy blood.
See the song
in the mouth of babes
and your psalms
among women.
See your feasts,
which are full of your glory,

620
630

(see) creation and her children,
who are pleasing to you.
Command to pass by, O Lord,
the sword of your wrath—
our neck is too frail
for your sword!
Command the locust
to perish in the sea,
just as the Egyptians did
beneath the floods.[25]
Command wars
to abate from us
and fill the earth
with peace and tranquility.
Command violent earthquakes
to cease
and make an end of reports
which break the heart.
Command, in your mercy,
that the fruits be revived

[25] See Exod 14:28.

640 ܕܢܦܫ ܐܠܗܝܐ.
ܕܐܬܚܙܝ ܠܝ.
ܐܡܪ ܕܝ ܐܡܪ ܚܙܝ.
ܫܒܥ ܕܝܢܐ ܫܒܥ.
ܡܠܐ ܠܐ ܡܠܐ ܒܝܕܝ.
ܥܡ ܫܒܥܝ.
ܐܡܪ ܠܐ ܐܡܪ ܒܟܝ.
ܫܒܥ ܫܒܥ.
ܒܝܬ ܥܡ ܒܝܬ.
ܫܒܥܫܒܥ ܫܡܐ.
650 ܐܡܪ ܐܡܪ.
ܓܠܝ ܥܡ.
ܫܒܥ ܠܒܫ.
ܫܒܥ ܫܒܥ.
ܐܡܪ ܐܡܪ.
ܐܡܪ ܐܡܪ.
ܫܒܥ ܫܒܥ.
ܫܒܥ ܫܒܥ.

and let humanity rejoice
in their abundance.
Command that there be for us
a splendid summer
and also that we enjoy
a blessed winter.
Command the bow of your fury
to be unstrung
and in your mercy
hide your shafts.[26]
See your creatures,
like mothers,
bearing a petition
and coming before you.
King David
hearkened to Abigail,
and (even) after he had sworn (vengeance)
he heard her entreaty.
She restrained his wrath
with her words

[26] Cf. Ps 7:12–13.

ܐܝܟ ܕܐܡܪ ܐܢܫ ܒܪ ܐܢܫ ܠܐ ܝܕܥ ܠܗ ܘܠܐ ܡܫܟܚ ܠܗ ܘܠܐ ܡܫܟܚ ܠܗ ܘܠܐ ܡܫܟܚ

and his fury ebbed
because of her declaration.[27]
How much more, O Lord, may you hearken
to your holy church,
which with her children
is prostrate before you.
May your birth, which was
for her sake,
itself beget your mercy upon
your creatures.

[27] See 1 Sam 25:2–35.

680 ܡܫܚܐ ܒܝܫܐ.
ܕܐ ܫܠܚܬ.
ܫܬܝܫ ܥܡ ܟܬܒ.
ܠܒܪ ܐܒܗ.
ܫܠܚ ܐܢ ܐܡ.
ܟܬܒ ܒܝܫܐ.
ܫܠܡ ܠܒ.
ܫܠܚܬ.
ܐܠ ܒܝܫܐ ܠܒ.
ܣܒܪ

Apparatus Criticus

13 لمهتحبي corrige (vide 259 et 673)] لمهتحبي A : لمهتحبي B

22 ܥܒܕ] ܥܒ B "vielleicht ursprünglich"

69 لمحمه A[1]] لمحل A a. ras.

108 ܡܫܝ A[1]] ܡܝ A

149 ܐܠܐ] ܟܠ conj. Payne Smith (TS 3627)

188 ܥܡ lege (cum Vona)] ـــڪ A

203 ܠܟ A[1]] ܠܐ A

209 ܡܫܟ A[1]] ܡܐ A

218 ܥܡܒ lege] ܡܒ A : + ܥܡ A[1] mg.

224 ܠܐܠ lege] ܠܐ A

225 ܐܡܠ lege] ـــڪ A

250 ܥܫܐ A[1]] ܥܫ A

251 ܫܡܡܥ A[1]] ܐܡܡܥ A

258 ܠܐܫܥ A[1]] ܠܐܝܥ A

272 ܐܫܬܐܠ A[1]] ܥܡܬܐܠ A a. ras. (conj.)

273 ܡܥ A[1] (metri causa)] om. A

278 ܥܐܒ lege] ـــڪ A

280 ܡܫܬܘܬܐ] ܡܫܬܘܬܐ V conj.

321 ܣܦܪܐܕܟܬ] + ܕܐ A scr. et del. (parablepsis)

348 ܐܟܝ A[1]] ܕܟܝ AB

352 ܐܝܬܘ A[1]] ܐܘ A

391 ܒܬܪ A[1]] ܒܪ AB

401 ܐܟܐ ܗܠ A[1]] ܐܟܐ ܠ A

434 ܘ A[1]] om. AB

447 ܡܫܠܐܟ] *mekoutitéh* (ܡܫܫܐܟ?) Cerbelaud conj.

468 ܫܬܐ A[1]B[marg]] ܫܐ AB

550 ܡܣܟܫ] ܡܣܟܫ V conj.

647 ܟܐܦܪ conj. metri causa] ܟܐܦ A

678 ܫܢܝܫ Payne Smith conj. (TS 4406)] ܫܢܝܫ A

ON ZACCHAEUS

The *soghitha* of the *memra*

The Accursed One has drawn his blade against us
and brandishes his sword to frighten us,
but among the hosts of those who have not sinned,
among them it has melted like wax.

The Evil One himself trembled when the companies of the just
grew greater than his band,
and his own troops are in revolt against him
and take refuge in the Son of Mary.

Zacchaeus the chief[1] escaped from him,
for his Lord met him and received him well.
The sycamore was a harbor on the path;
he came down from it weary and found rest.[2]

[1] Syr. *riša*. Aside from its nominal usage ("head," "point"), *riša* is a widely used modifier to designate the first or principal example of *x*. Vona construes *riša* with the preceding couplet—"Zacchaeus, chief of the sinners" (Vona, *Carmi*, 28; cf. 1 Tim 1:15)—i.e., the leader of Satan's rebellious troops (cf. *Zacch.* 100). *Riša* may also refer more prosaically to his designation as a chief tax-collector, shortened from *riš maksā*. While the Old Syriac Gospels and Peshitta translate the Greek *architelōnēs* as *rav maksā* in Luke 19:2, Ephrem uses *riš maksā* (*Nis.* 60.9), as does the later Harklean version.

[2] See Luke 19:1–10.

[ON ZACCHAEUS]

*fol. 77v / B591

*ܥܠ ܙܟܝ ܡܠܦܢܐ.

ܐ ܡܪܝ ܥܒܕ ܠܟ ܛܒ̈ܐ ܘܫܒ̈ܚ̈ܐ.
ܕܐܝܟ ܕܐܬ ܒܥܝ ܠܡܚܙܐ ܠܝ.
ܘܐܝܟ ܕܐܬ ܒܥܝ ܠܡܫܡܥ ܠܝ.
ܘܐܝܟ ܕܐܬ ܒܥܝ ܠܡܫܐܠ ܠܝ.
ܗܘ ܕܐܬ ܒܥܝ ܠܡܬܝܗܒ ܠܝ.

ܐ ܐܝ ܕܐܬ ܒܥܝ ܠܡܫܐܠ ܠܝ.
ܐܝ ܕܐܬ ܒܥܝ ܠܡܬܝܗܒ ܠܝ.
ܐܝ ܕܐܬ ܒܥܝ ܠܡܚܙܐ ܠܝ.
ܐܝ ܕܐܬ ܒܥܝ ܠܡܫܡܥ ܠܝ.
ܗܘ ܕܐܬ ܒܥܝ ܠܡܬܝܗܒ ܠܝ.

ܐ ܐܝ ܕܐܬ ܒܥܝ ܠܡܫܐܠ ܠܝ.
10 ܐܝ ܕܐܬ ܒܥܝ ܠܡܬܝܗܒ ܠܝ.
ܐܝ ܕܐܬ ܒܥܝ ܠܡܚܙܐ ܠܝ.
ܐܝ ܕܐܬ ܒܥܝ ܠܡܫܡܥ ܠܝ.
ܗܘ ܕܐܬ ܒܥܝ ܠܡܬܝܗܒ ܠܝ.

The splendor of Jesus shone before him
who reclined on the tree in the path,
insomuch that the shadow cast upon the bough
became luminous in appearance!

Eve succumbed, besieged
by counsel that made her an exile;
Mary arose radiant—
she reclaimed the grace of the matriarch.

The serpent mixed sin in secret
and mingled (it) with the blood of death for Eve,
and that she might not be loath to drink it,
he filled her full of sins in the guise of a friend.

Our Lord mixed wine with his blood;
he confected the medicine of life 'til it brimmed over.
His sweet savor descended and overpowered
the lethal salt of death.

Sins so beset Eve in Eden
that, succumbing, they drove her from the garden,
and because she inclined her ear to the voice of the serpent,
she became estranged from that garden.

The crippled serpent crippled Eve;
Mary became feet for her mother.
The maiden bore up the aged woman,
that she might draw life-breath in her former place.

ܐ ܐܝܟ ܕܐܢܫ ܙܟܝ ܒܪ ܐܝܪܝܚܘ ܕܐܬ ܒܥܐ ܠܡܚܙܐ ܠܝܫܘܥ ܘܠܡܫܡܥ ܠܡܠܦܘܗܝ ܘܠܡܩܒܠ ܠܗ ܒܫܘܠܡܐ ❊ ܘܐܡܪ ܠܗ ܡܪܝ ܠܘ ܐܢܐ ܒܥܐ ܐܢ ܐܢܬ ܐܝܟ ܕܐܡܪ ܠܝ ܐܢ ܐܢܬ ܒܥܐ ❊ ܕܐܬ ܐܢܐ ܐܫܠܡ ܠܟ ܐܪܒܥ ܙܒܢ ܐܢ ܐܢܬ ❊ ܕܐܬ ܐܢܐ ܐܫܠܡ ܠܟ ܐܪܒܥ ܙܒܢ ❊ ܐܝܟ ܕܐܡܪ ܠܗ

Eve grew old and bent;
she begat Mary and was made young;
and her daughter's child took it upon himself
to atone for the sins of his ancestor.

She had hidden there in our dough
the leaven of death and grief;
Mary strove to remove it
so all that is created would not be corrupted.

He hid his floods in the virgin,
life sprang from the glorious maid;
his streams caught upon and climbed the mountains,
and the depths and torrents climbed higher than them still![3]

This news about the Son brought low the Evil One,
whose soldiers too fell upon their faces.
He revealed himself (to them) when they questioned him,
and they withered like straw, for they could not bear him.[4]

[3] The author's meaning here has not been clear to translators. This is the first instance of a recurring motif of Christ's vivifying mercy flowing out to us (see also *Zacch.* 57–58, 112), but the referent and meaning of the prepositional phrase *menhun* ("than them;" 48) is ambiguous. Perhaps the imagery is baptismal: Life (Christ) issues from Mary, flowing higher than the tops of the mountains, as did the cleansing Noachide floods, symbol of baptism (cf. Gen 7:19–20; 1 Pet 3:18–22).

[4] As Cerbelaud notes, "This allusion remains obscure. Is it referring to an episode from the passion of Jesus (the soldiers falling backwards at Gethsemane: John 18:6; or those who guarded the tomb: Matthew 18:4?), or a more general reference to the fate of the impious?" (*Agneau*, 112n90).

ס הַכֹּהֵן הַגָּדוֹל הוּא.
הַמְלֻכְלָךְ הוּא מְחִיר
הַמֶּלֶךְ לֹא מָחַר רְצוֹנוֹ.
40 ❖מַעֲשֵׂה כֹּחַ נִבְזֶה❖

ל לְחֻכָּה כֹּהֵן מִבֶּטֶן.
רְחוֹבוֹת רְחוֹבוֹת רִבְּתָם.
מִכְהֵנִים בְּתוֹךְ בְּנֵךְ
❖וְיִכְהֲנוּ לֹא לְשֵׁם הֵנָּה

ל רְחֻלּוֹתֵיכֶם מְלֵאִים יַיִן.
רְשֻׁעִים נִמְצְאוּ אֵין בָּהֶם שׁוּם.
לְמַעַן אַחַת מִפִּיךָ יִוָּלֵם.
❖מְלֹא מַשְׂכִּיל וְשׁוֹנֵא רְחוֹבוֹת

ל חֲמוּד רְאֵה לְבַד אַתָּה.
50 נִבְלָה לְהַשְׁחִית מְלֹא.
מְלֹא לֹא מִצְאוּ לֹא לְבַד
❖מְאוֹנֵיהֶם לֹא לְבַד נִשְׂבָּה

The sweet maid bore the Good Fruit
and placed it with her hands in the manger.[5]
The nations ate it and, by its savor,
the serpent's bite was healed.

The Ocean of Mercies poured itself forth
to wash away the impurity of Zacchaeus,
and because compassion is greater than sin,[6]
the sinner arose without punishment.

Jesus, though smitten by adversaries,
see how he was not angry with sinners;
in his mercy he was like a shepherd,
and he went out and sought out that errant one.

He swore this by himself,[7] that they might have faith in him:
"I take no pleasure in those who perish;
in one sinner, if he repents,
the Father rejoices with his angels."[8]

Not a single day has he allowed
fury and wrath to remain upon us;[9]
he has taken care that we might become like him,
for he abundantly forgives those who go astray.

[5] See Luke 2:7.
[6] See Rom 5:20.
[7] A biblical oath formula; see Isa 45:23; Jer 22:5; 49:13; Heb 6:13.
[8] Conflation of Ezek 33:11 and Luke 15:7, 10.
[9] Cf. Eph 4:26.

ܐ ܡܫܝܚܐ ܕܐܬܐ ܠܡܒܥܐ.
ܘܐܝܟ ܕܐܡܪ ܠܗ ܒܥܝܪ ܡܛܠ
ܕܡܫܝܚܐ ܗܘ ܕܐܬܐ ܠܡܒܥܐ.
❊ܒܪ ܐܒܪܗܡ ܗܘ ܕܐܬܐ

, ܕܐܝܟ ܡܢܐ ܕܟܬܝܒ ܕܐ
ܐܝܬ ܠܗ ܒܪ ܐܚܪܢ ܐܠܐ.
ܗܘ ܕܐܬܐ ܠܡܒܥܐ
60 ❊ܕܐܒܕܬ* ܐܠ ܕܐ ܒܪ *fol. 78v

, ܕܐܡܪ ܠܟ ܐܠܐ ܫܒܥ
ܫܒܥܝܢ ܐܠ ܫܒܥܝܢ ܐܚ
ܕܐܝܟ ܐܢܐ ,ܡܚܫܒ ܠܟ
❊ܐܠܐ ܐܡܪ ܒܦ ܒܒܐ

, ,ܡܫܬܒܫܬ ܡܫܟܚ ܐܒ
ܒܪܕܝܣ ܐܢ ܐܒ ܐܠ
ܐܦܝܟ ܠܐ ܐܫܬ ܐܚ
❊,ܡܫܟܚܬ ܒܐ ܐܒ ܐܢ

, ܒܝܢ ܐܠ ܫܠ ܐܒܐ
70 ܫܠ ܐܒܐ ܐܬܐ ܒܐܬܪ
ܐܒ ܐܬܐ ܠܒܝܬ ܫ
❊ܫܠܒܒܬ ܒܒ ܐܒܐ

The Just One does not wish to destroy us,
and he teaches the means (for salvation), that he might aid us;
the watchers on high revere him,
but by those on earth, see how he is condemned!

His stern and terrible rebuke
do tears appease and mollify;
he draws his bow to terrify us—
mercy opposes it and it goes slack!

When he was passing next to the sycamore,
he saw the debtor, and noticed (him), and stopped;
just as with Simon,[10] so also he rejoiced
in Zacchaeus, whom he brought down from the sycamore.

The Just One had commanded that, for the one who has gone astray,
the Judgment should be mournful,
(but) his mien was merry[11] when he met
that Inquisitor who bears mercy!

How timid, nonetheless, was Zacchaeus—
he was afraid to seek mercy;
but how forthright was our Lord—
he was eager to grant mercy.

[10] This probably refers to the calling of Peter (Matt 4:18–22; Mark 1:16–20; Luke 5:1–11) and would find a parallel in Ephrem, *Nat.* 4.34–35. It might also refer to Peter's confession of faith, blessing, and investiture (Matt 16:16–19).

[11] See Luke 19:6.

ܐܝܟ ܕܐܢ ܐܟ ܐܢܐ ܒܥܐ ܀ ܕ
ܕܐܬܐ ܒܝܬ ܙܟܝ ܒܫܘܡ ܝܫܘܥ.
ܘܐܡܪ ܠܗ ܡܪܝ ܗܐ ܦܠܓ ܡܢ ܢܟܣܝ.
ܘܗܐ ܒܥܐ ܕܐܢ ܐܫܠܡ ܠܟ ܐܪܒܥ ܡܕ ܓܢܒܬ.
ܘܐܢ ܒܫܩܪ ܐܬܝܗ ܠܝ ܐܫܠܡ ܠܟ ܬܠܬ ܡܕ ܐܟܠ.
ܐܡܪ ܠܗ ܝܫܘܥ ܗܐ ܒܝܬܐ ܗܢ ܐܬܐ ܀

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ܕܐܬܐ ܒܪ ܐܢܫܐ ܠܡܒܥܐ ܘܠܡܐܒܕ ܠܡܫܝܚܐ.
ܘܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢ ܐܬ ܡܫܝܚܐ ܘܐܢ ܐܬ ܒܪ ܐܒܪܗܡ
ܐܬ ܒܪ ܐܢܫܐ ܠܡܒܥܐ ܘܠܡܐܒܕ ܠܡܫܝܚܐ ܀ 80

ܐܦ ܗܘ ܒܪ ܐܒܪܗܡ ܗܘ. ܀ ܕ
ܕܐܬܐ ܒܪ ܐܢܫܐ ܠܡܒܥܐ ܘܠܡܐܒܕ ܠܡܫܝܚܐ.
ܘܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢ ܐܬ ܡܫܝܚܐ ܘܐܢ ܐܬ ܒܪ ܐܒܪܗܡ
ܐܬ ܒܪ ܐܢܫܐ ܠܡܒܥܐ ܘܠܡܐܒܕ ܠܡܫܝܚܐ ܀

ܐܦ ܗܘ ܒܪ ܐܒܪܗܡ ܗܘ. ܀ ܕ
ܕܐܬܐ ܒܪ ܐܢܫܐ ܠܡܒܥܐ ܘܠܡܐܒܕ ܠܡܫܝܚܐ.
ܘܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢ ܐܬ ܡܫܝܚܐ ܘܐܢ ܐܬ ܒܪ ܐܒܪܗܡ
ܐܬ ܒܪ ܐܢܫܐ ܠܡܒܥܐ ܘܠܡܐܒܕ ܠܡܫܝܚܐ ܀

ܐܦ ܗܘ ܒܪ ܐܒܪܗܡ ܗܘ. ܀ ܕ
ܕܐܬܐ ܒܪ ܐܢܫܐ ܠܡܒܥܐ ܘܠܡܐܒܕ ܠܡܫܝܚܐ.
ܘܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢ ܐܬ ܡܫܝܚܐ ܘܐܢ ܐܬ ܒܪ ܐܒܪܗܡ
ܐܬ ܒܪ ܐܢܫܐ ܠܡܒܥܐ ܘܠܡܐܒܕ ܠܡܫܝܚܐ ܀

ܐܦ ܗܘ ܒܪ ܐܒܪܗܡ ܗܘ. ܀ ܕ
ܕܐܬܐ ܒܪ ܐܢܫܐ ܠܡܒܥܐ ܘܠܡܐܒܕ ܠܡܫܝܚܐ. 90
ܘܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢ ܐܬ ܡܫܝܚܐ ܘܐܢ ܐܬ ܒܪ ܐܒܪܗܡ
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Your God is just and kind—
fear, O sinners, but also be confident,
for he forgives the sins of those who repent,
but wrath has claim on those who refuse.

In Zacchaeus he calls out to you sinners,
that you may see his love, for how anxious is he!
For he casts his nets like a fisherman,
that the leader of your cohort may rejoice in you.

He took the penitent from the sycamore
and straightway planted him in the Garden;
he saw him stripped of glory, like Adam;
he wove for him a garment of mercy and clothed him.[12]

Confess our Lord, who sought out and came
to the debtor who was found owing,
and made a path on which we should go,
that he might mete out (to us) the mercy which he bore.

I have entered into your house instead of the sycamore;
I shall live in the mystery which I embrace,
for your cross is higher than the bough—
multiply the floods of your mercy upon me!

[12] Cf. Gen 3:21.

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ܒܣܦܪ ܠܘܩܐ ܕܐܝܟ ܙܟܝ ܐܡ ܟܬܒ ܒܫܘܥ

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110 ܐܝܟ ܙܟܝ ܐܡ ܟܬܒ ܒܫܘܥ
ܐܝܟ ܙܟܝ ܐܡ ܟܬܒ ܒܫܘܥ
ܐܝܟ ܙܟܝ ܐܡ ܟܬܒ ܒܫܘܥ

Apparatus Criticus

47 ܐܡܠ] ܐܡܠܐ B

50 ܐܠܐ A[1]] ܐܠ A

78 ܒܟܬܒܐ] ܒܟܬܒܐ B

81 ܐ B conj. (propter acrost.)] ܐܐ A

87 ܟܬܒ B conj.] ܟܬܒܐ A

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CITATION INDEX OF SCRIPTURE

HEBREW BIBLE/ OLD TESTAMENT

Genesis
2:7 156
3:14 148
3:15 98
3:19 156
3:21 206
4:10–11 156
7:19–20 200
44:5 56, 70

Exodus
3:2 74, 108
12:14-17 62
12:16 64
12:34 22
14:28 188
33:20 74

Leviticus
2:1–3 22
23:7 64

Numbers
13:23–24 124
28:18 64

Deuteronomy
4:24 74
9:3 74
10:17 68
32:32–33 120

1 Samuel
25:2–35 229

2 Samuel
13:19 56

1 Kings
17:7–16 168

2 Chronicles
14:8–15 144
19:7 68

Job
3:24 150
4:10 148
7:16, 19 150
9:6 76
9:18 150
10:20 150
13:22 150

Psalms
3:7 148
7:12–13 190
18:2 44
24:8 44
33:6 128
38:2–8 150
45:3 44
58:6 148
68:18 114
87:5 44
89:26 44
94:22 44

97:5 174
123:2 152

Proverbs
9:5 22

Song of Songs
2:15 122

Isaiah
5:1–4 120
5:2 122
6:2 32, 80
6:2, 5 76
14:23 122
25:8 94
34:11, 15 122
40:12 174
43:2 132
45:23 202
55:1 22

Jeremiah
22:5 202
49:13 202

Ezekiel
8:2 74
8:3 72
33:1–6 122
33:11 232
37:1 72
38:20 76
40:1–2 72

Daniel
7:9 74, 76

Joel
1:9 136
2:14 136

Habakkuk
2:11 78, 174

APOCRYPHAL/ DEUTEROCANONICAL BOOKS

Bel and the Dragon
27 (=Daniel 14:27) 148

Wisdom of Solomon
9:1 128

NEW TESTAMENT

Matthew
3:13–17 164
3:16 106
4:18–22 204
6:19–20 104
9:18–26 152
10:8 102
10:17–18 102
11:5 102
13:16 60
13:17 60
14:13–21 164
14:28–31 82
14:29 150
15:32–39 164
16:16–19 204
16:19 84, 102
16:21 132
17:22–23 132
18:4 200
18:10–14 96
19:28 100
20:18–19 92
20:19 132
21:2–7 100
21:33–38 44
21:38 44, 72
22:1–14 18
25:22–23 36
26:15 122
26:21, 24 34
26:28 54
26:63 126
27:31, 35 122

27:38 100
27:48 120

Mark
1:16–20 204
5:24–34 152
8:31 132
9:31 132
10:33–34 92
10:34 132
11:2–7 100
12:7 44, 72
13:9 102
14:18, 21 34
14:24 54
14:69 126
15:20, 24 122
15:27 100
16:15–16 58
16:17 102
16:18 58, 86, 102

Luke
1:26–38 108
2:7 202
5:1–11 204
7:22 102
8:40–48 152
9:22 132
10:17–20 102
10:19 58
10:23–24 60
12:33 104
14:15–24 18
15:3–7 96
15:7, 10 202
18:31–34 92
18:33 132
19:1–10 11, 196
19:2 196
19:6 204
19:30–35 100
20:9–14 44
20:14 44, 72
21:12–13 102
22:19 62
22:19–20 8
22:20 54
22:21–22 34
22:31–32 150
23:33 100
23:34 122
24:12 112
24:25–27, 44 60
24:46 132
24:49 104

John
1:1–3 128
2:6–10 164
6:33 92
6:50-51 22
6:54 58
8:56 60
9:1–12 164
12:14–15 100
12:24 110
13:4–5 72
13:6-10 80
13:9 84
13:12, 15 80
13:21 34
13:45–46 130
13:47 130
14–17 9
14:16 104
14:18 130
14:27 130
15:1 118
15:1–7 10
15:1–8 110
15:18–16:4, 33 58
16:8–11 102
17:11 128
18:6 200
18:22 124
19:18 100
19:34 126

Acts
1:4, 8 104
1:9 96
2:3–4 106
8:27 44

Romans
4:13 86
5:20 202
8:17 72, 86
9:22 40

1 Corinthians
11:24 62
11:24–25 8
11:25 54
15:54 94

Galatians
2:6 68

Ephesians
4:8 114
4:26 202
6:11, 13, 16 138
6:17 126

Colossians
1:20-22 56
2:14 94

1 Thessalonians
5:8 138

1 Timothy
1:15 196

Hebrews
1:2 44, 72
1:14 86
4:12 126
6:12, 17 86
6:13 202
11:13 60

1 Peter
1:10–12 60
3:18–22 200

2 John
1:1 116

Revelation
1:16 126